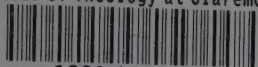


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ANSWERS  
CONCERNING THE  
METHODIST  
EPISCOPAL  
CHURCH ~  
BY  
HENRY WHEELER, D.D.





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# ONE THOUSAND QUESTIONS AND ANSWERS

CONCERNING THE

## Methodist Episcopal Church

ITS HISTORY, GOVERNMENT, DOCTRINES, AND USAGES  
INCLUDING THE ORIGIN, POLITY, AND PROGRESS  
OF ALL OTHER METHODIST BODIES

BY HENRY WHEELER, D.D.

WITH AN INTRODUCTION

BY HENRY A. BUTTZ, D.D., LL.D.  
PRESIDENT OF DREW THEOLOGICAL SEMINARY

REVISED EDITION



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## INTRODUCTION

It affords me pleasure to commend this book, entitled One Thousand Questions and Answers Concerning the Methodist Episcopal Church, by Henry Wheeler, D.D., as worthy of study, both because of its method and of its subject. The method of instruction by questions and answers is an old one which has not become obsolete by the lapse of years. It is one employed very largely in our higher institutions of learning in order to bring the student face to face not only with the general considerations involved in any subject, but also with the minute points which are liable to escape notice. Even lectures on philosophy are sometimes given in the way of questions and answers, thus giving precision in the points involved and enabling the reader as well as the student to retain them the more readily in the memory.

This principle, which has played so important a part in other departments, has a special fitness in relation to the information concerning the life and history of the Church. Modern Church movements have become exceedingly complex and are scarcely understood even by the more intelligent members of the Church. The various benevolent organizations of the Church, as to their origin and purpose, are not always fully appreciated because of a want of information. How to place the great facts of the Church within a small compass, and yet with sufficient fullness to make them clear to the reader, is an important problem. We think the author has succeeded in the task to which he has set himself.

The questions which he asks and answers are all important questions, and anyone who will study them will

become acquainted with all the great interests of the Methodist Episcopal Church, the foundations of its history, the development of the Church councils, and the progress of the kingdom of God through its instrumentality. We have no space to give specimens, but one can scarcely open the book at any page where he will not find some important question for which he is glad to find an answer. The first question, "What is Methodism?" is followed by the question, "Who was the founder and chief promoter of Methodism?" The author then proceeds to present the history of Methodism and its institutions down to the present time after the Socratic method.

The accuracy of the book deserves commendation. The labor involved in gathering the facts must have been immense. There are many of the points on which there have been conflicting statements, and great historical sagacity as well as industry has been needed to sift these statements and to reach conclusions which can be placed in a concise and accurate form. A small question and a brief answer often involve great toil and care. The author of this book shows on every page the results of painstaking investigation.

It will also bear the character of an encyclopedia concerning the Methodist Episcopal Church and the branches which have gone out from it. Here will be found the causes which have produced separations in the Church and the development of the several branches of Methodism put in a brief space. The questions and answers on these points will show one very important fact, namely, that the differences between the several branches of our common Methodism are not fundamental. They are concerning matters of Church government, not concerning matters of doctrine or duty. The heart of our entire Methodism beats as one. This has been shown in the different ecumenical councils, which are also discussed by the author in a series of ques-

## INTRODUCTION

tions. The grand purpose of early Methodism "to spread scriptural holiness" and the deep evangelical spirit in which the Church originated are the essentials not only of the Methodist Episcopal Church, but of all who are known by the general name of Methodists.

We do not hesitate to commend this book to our preachers and people as a handy volume for reference, and also a volume suitable for instruction on the history and development of Methodism in our Epworth Leagues and in our Sunday schools. We are confident that its wide circulation would promote alike loyalty to the great fundamental principles of Methodism, which we believe to be the principles of historic Christianity, and also serve to educate our people in the facts which are so vital to the welfare of the kingdom of God.

HENRY A. BUTTZ.

Drew Theological Seminary,  
Madison, N. J.



## CHAPTER I

### WESLEY AND EARLY METHODISM

#### **1. What is Methodism?**

It is a name applied to a distinct form of Church life and polity which grew out of the great revival of religion that occurred in the eighteenth century, and by which the Protestant churches among the English-speaking people were aroused to a higher and purer spiritual life.

#### **2. Who was the founder and chief promoter of Methodism?**

John Wesley. He had many helpers, but he was the inspirer of the movement and its great organizer and legislator. By his wisdom, piety, and zeal, under God, the fruits of the great revival were conserved and brought into distinct ecclesiastical form.

#### **3. Where and when was John Wesley born?**

In the village of Epworth, Lincolnshire, England, June 17, 1703.

#### **4. Who were his parents?**

Samuel and Susannah Wesley. His father was the learned, laborious, and godly rector of the Epworth parish from about 1696 to his death in 1735. Susannah Wesley was the daughter of Dr. Samuel Annesley, a celebrated Nonconformist minister; she was distinguished by great intelligence, sound judgment, varied learning, and deep piety.

#### **5. What impressive incident occurred in Wesley's childhood?**

He barely escaped death by fire in the burning of the rectory, February 9, 1709. The family escaped from the

building, leaving him asleep. The father, after several vain attempts at rescue, deeming him lost, fell upon his knees and commended the child's soul to God. John was awakened by the noise and ran to the window. There he was seen by the people and rescued by a man who stood upon the shoulders of another. A moment later the roof fell in.

**6. What was the effect of this on the minds of his parents?**

The father exclaimed: "Come, neighbors, let us kneel down. Let us give thanks to God! He has given me all my eight children; let the house go, I am rich enough." His mother declared that God had some special work for her son to do, and that he should be carefully trained and prepared to fulfill all the divine purposes.

**7. What effect did it produce upon his own mind in after years?**

He always remembered his deliverance with gratitude, and in commemoration placed under one of his portraits an engraving of a house in flames, with the motto, "Is not this a brand plucked out of the burning?"

**8. Where was Wesley educated?**

First at home, by his mother, who enforced the most rigid discipline and was exact and methodical in her teaching. At ten and a half years he was sent to the Charterhouse School, in London. Wesley loved this school, and visited it once a year as long as he lived. From thence, at seventeen, he went to Christ Church College, Oxford University, where he remained until he was twenty-two.

**9. What collegiate honors did he obtain?**

He was elected fellow of Lincoln College, Oxford, in 1726, and obtained the degree of master of arts in 1727. While in college he maintained a reputation for superior

scholarship, and during his whole life was as eminent for learning as for piety.

**10. In what Church was he reared?**

In the Church of England, in which his father was an able and learned minister.

**11. When was he ordained to the ministry?**

After serious and devout examination of his own heart and seeking counsel of his father and mother, he was ordained deacon in 1725, and elder or priest in 1728, according to the rites and usages of the Church of England, by Dr. Potter, Bishop of Oxford, and afterward Archbishop of Canterbury. In unbroken communion with this Church he lived and died.

**12. What were the scenes of his first ministerial labor?**

His first sermon was preached in the village of South Leigh. He soon became his father's curate, and for about two years preached in the parishes of Epworth and Wroote, in Lincolnshire. He was then recalled to Oxford to perform the duties of his fellowship.

**13. What young men, afterward known as the "Oxford Methodists," were associated with him?**

The more prominent were Charles Wesley, George Whitefield, Benjamin Ingham, and James Hervey. They did not all adhere to John Wesley in the later development of his work; but some who did and some who did not will forever occupy a high position in the history of the Christian Church.

**14. What were their varied fields of usefulness?**

They endeavored to win fellow-students to a studious and virtuous life and to obtain a thorough knowledge of the Scriptures in the original tongues. They visited the sick, took charge of schools for the poor, taught in the

parish workhouses, preached in the prisons, and labored to better the condition of the prisoners.

**15. Where did Wesley go as a missionary?**

He was sent by "The Society for the Propagation of the Gospel in Foreign Parts" to Georgia, North America, in 1735. He expected to labor as chaplain to the infant colony and for the conversion of the Indians.

**16. By whom was he accompanied?**

By his brother Charles, Benjamin Ingham, and Charles Delamotte. David Nitschmann, Bishop of the Moravian Church, with about thirty Moravian emigrants, were their fellow passengers.

**17. How did the conduct of the Moravians impress Wesley?**

He was deeply moved by the evidence they gave of constant communion with God and of a Christlike spirit, being meek, quiet, and forgiving. He saw their tranquillity in a raging storm, the men, women, and even children manifesting no fear of death, but trusting in God most implicitly. This deeply impressed him.

**18. How did this intercourse affect his after life?**

It seems providential that he should have met them at this stage of his experience. He sought further instruction from them in the deep experimental truths of the Bible, and they helped to lead him into the clear light of the gospel, and to prepare him for his great career.

**19. When did Wesley return to England?**

He sailed in December, 1737, landing at Deal, England, February 1, 1738. This was the only time he ever visited the New World.

**20. Was he successful in his missionary labors?**

His path was rough and thorny, made so by his enemies, who knew nothing of vital godliness. Judged by the



standard then in vogue, he was not successful; but in the true estimation of such men as Whitefield he was preëminently so. Wesley was himself greatly profited by the discipline of trial and by the instructions of the Moravians. His two years in Georgia were among the most fruitful of his life.

**21. How did Wesley regard his own spiritual state at that time?**

His view was not cheerful or hopeful. He looked upon himself as a servant of God, but did not know the privileges and enjoyment of sonship by adoption. At a later period, reviewing this matter, he said, "I had even then the faith of a servant, though not that of a son," and after mature consideration he concluded he had had, even then, a right to think himself a child of God and an heir of heaven.

**22. At what time was he brought into a clear experience of pardon and adoption?**

On May 24, 1738, at five o'clock in the morning, he opened his Bible on these words: "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." On leaving home he opened on the text, "Thou art not far from the kingdom of God." In the afternoon he went to Saint Paul's Cathedral, where the anthem was full of comfort. At night he went to a society meeting in Aldersgate Street, where Luther's Preface to the Epistle to the Romans was read. During this reading Wesley experienced an amazing change. He writes: "I felt my heart strangely warmed. I felt I did trust in Christ, in Christ alone, for salvation; and an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death; and I then testified openly to all there what I now first felt in my heart."

**23. Where did Methodism originate?**

In Oxford University, England, in the society of young ministers and students known as the "Holy Club."

**24. What does Wesley say as to its origin?**

He refers its origin to three distinct periods. He says, "The first rise of Methodism, so called, was in November, 1729, when four of us met together at Oxford; the second was at Savannah in April, 1736, when twenty or thirty persons met at my house; the last was at London on this day (May 1, 1738), when forty or fifty of us agreed to meet together every Wednesday evening in order to a free conversation begun and ended with singing and prayer."

**25. Should this be regarded as a meeting of a Methodist society?**

It was one of several incidents that led to the organization of the Methodist societies, but was itself connected with the Moravians, and cannot with propriety be regarded as a meeting of the original Methodist society, as Methodism is now understood.

**26. What was the origin of the "United Society" of Methodists?**

"In the latter end of the year 1739 eight or ten persons who appeared to be deeply convinced of sin, and earnestly groaning for redemption, came to Mr. Wesley in London. They desired, as did two or three more the next day, that he would spend some time with them in prayer, and advise them how to flee from the wrath to come, which they saw continually hanging over their heads. That he might have more time for this great work, he appointed a day when they might all come together; which from thenceforward they did every week, namely, on Thursday, in the evening. To these, and as many more as desired to join with them (for their number increased daily), he gave

those advices from time to time which he judged most needful for them; and they always concluded their meeting with prayer suited to their several necessities.

“This was the rise of the United Society, first in Europe, and then in America.”

### **27. How is such a society described?**

“Such a society is no other than ‘a company of men having the form and seeking the power of godliness, united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation.’”

### **28. Why did Wesley organize these societies?**

It was not his design to form a new religious sect. He considered all those in the societies members of the Church of England. His object was to revive the state of religion in that Church; but he well knew that, unless those who professed salvation were brought together to assist one another in keeping alive the fire lit in their hearts it must soon die.

### **29. What is the origin of the name “Methodist”?**

It was not coined in the first instance to describe the members of the “Holy Club” at Oxford. In the time of the Roman emperor Nero the term *methodicus* (“methodical” or “methodist”) had been applied to the members of a sect of physicians who prescribed certain “methods” of dieting for the cure of all diseases. In England the name “Methodist” had been in restricted use for a hundred years, especially to designate a class of Nonconformist controversialists, on account of their views respecting the method of man’s justification before God. About the time of the Wesleys a class of high Calvinistic divines also bore the title.

**30. What is the origin of its modern use to designate a religious body?**

It was first applied to Charles Wesley in jest by a fellow student, then to all who associated with the Wesleys, because of their serious deportment and methodical habits of study and life.

**31. Why was the name perpetuated?**

It was quaint and peculiarly applicable to them. As it conveyed no real stigma it was early adopted. Though often used reproachfully to express enthusiasm or fanaticism, it has become the acknowledged name of one of the largest branches of the Church of Christ.

**32. When and where was the first place of worship built by the Methodists?**

The Wesleys were excluded from the pulpits of the Established Church, and their converts were denied the sacraments. They therefore began to build chapels of their own. The first was built in Bristol, England, in 1739. "Wesley took possession of a piece of ground in the Horse Fair, Bristol, and began to build a room large enough to contain the societies of Nicholas Street and Baldwin Street."

**33. What was the first chapel in London?**

That designated as the Foundery, so called because the building had once been used as a place for casting cannon. Wesley first preached there Sunday, November 11, 1739, to seven or eight thousand people. It was then "a vast, uncouth heap of ruins." Wesley secured it, and it was soon fitted up as a place for regular worship, and opened July 23, 1740.

**34. By what special means was Methodism propagated?**

By the itinerancy and the circuit system, which are special features of Wesleyanism. The itinerancy is the op-

posite of a settled pastorate; a system by which pastors are changed by the appointing power as circumstances may require. Thus the rural districts, as well as the populous towns and cities, were reached. Clergymen of the Church of England who were Methodists were enabled to preach in many places near their own parishes on week days, so that large districts were speedily evangelized.

**35. What agency supplemented the labors of the clergy?**

Laymen expounded the word and exhorted the people, but did not administer the sacraments. Many did noble service in the cause of God; and the Holy Ghost bore witness to the validity of their ministry, though it was without episcopal ordination.

**36. Who were the first local preachers?**

John Cennick and Thomas Maxfield. Cennick was converted in 1737 and at once commenced preaching, but not by the authority of Wesley. In 1739 he preached at Kingswood with Wesley's encouragement. In a few years he left Wesley and went with the Whitefield Methodists. He was a godly, zealous, and useful man. He died in 1755.

**37. How have Cennick's name and influence been perpetuated in the Church?**

By some of his beautiful and well-known hymns, especially those in our Hymnal numbered 306 ("Jesus, my all, to heaven is gone"), 532 ("Thou dear Redeemer, dying Lamb"), and 547 ("Children of the heavenly King").

**38. What of Thomas Maxfield?**

He was converted in Bristol in 1739, and was the first of Wesley's own converts who became a local preacher. Appointed by Wesley to read the Scriptures to the society at the Foundery, he began to preach in Wesley's absence.

Wesley hastened home to stop him, but was counseled by his mother to hear before he reproved him, "for," said she, "he is as surely called of God to preach as you are." Wesley heard and approved. Maxfield afterward left the Methodists and preached in an Independent chapel.

### **39. What of Joseph Humphreys?**

Wesley said that Joseph Humphreys was the first lay preacher who assisted him in England, in the year 1738. This was before the "United Society" was organized, and must have been in connection with the Moravians in Fetter Lane.

### **40. Who were Wesley's chief helpers among the clergy of the Established Church?**

His brother Charles Wesley, John Fletcher. George Whitefield, and Thomas Coke, LL.D.

### **41. Who was the great poet of Methodism?**

Charles Wesley, whose hymns are among the noblest in any language. Many believe that "no other name in British sacred lyric poetry can be mentioned with Charles Wesley." An eminent writer on hymnology has said, "He is great among poets and prince of English hymnists."

### **42. What are considered his greatest hymns?**

First of all in the heart of the Church is "Jesus, Lover of my soul." This is "the essence of a thousand hymns and prayers." It touches the heart of the world and will live as long as the English language is spoken. The hymn beginning, "Come, O thou Traveler unknown," is one of his masterpieces. The hymn beginning, "Stand the omnipotent decree!" Southey calls the finest lyric in the English language.

### **43. Where are these hymns found?**

In nearly all the principal collections for worship. In

the Methodist Hymnal they are numbered, respectively, 463, 511, and 598.

**44. Who was the principal polemic and greatest theological writer of early Methodism?**

John Fletcher, a Swiss by birth, but by adoption an Englishman. His most celebrated works were his Checks to Antinomianism, which have probably been more extensively read than any polemical writings of any age. He was a man of deep piety, intense zeal, and great benevolence, living in constant communion with God and reflecting the character of Christ.

**45. Who was the great preacher of early Methodism?**

George Whitefield, a natural-born orator, whose intense nature was set on fire with love for God and man. The effects of his preaching were marvelous. His oratory was of the highest order, and men of the most diverse character, such as Franklin, Hume, and John Newton, have borne testimony to its beauty and effectiveness. Perhaps no preacher in the whole Christian era has surpassed him. He was the first among Methodists to adopt open-air preaching; and in this he influenced Wesley. This marks a distinct epoch in Methodism.

**46. Who was the organizer and chief promoter of the first Methodist missions?**

Dr. Thomas Coke, a minister of the Church of England, who was driven from his parish because of his zeal and fidelity and became one of Wesley's most efficient coadjutors. He was small of stature, but great of soul. He organized numerous missions, spent a large fortune in their support, and begged for them from door to door. In 1814, when a veteran of nearly seventy years, he started for India to found a mission, but died on the way and was buried in the Indian Ocean.

**47. Did Methodism prevail to any great extent during Wesley's lifetime?**

It had become established in Great Britain and Ireland, in the British colonies, and in the United States. It had spread more or less wherever the English language was spoken.

**48. What were the statistics of Methodism at the time of Wesley's death?**

In 1790, a little before his death, there were 244 circuits, 541 itinerant preachers, and 134,549 members.

**49. Were the preachers and their gospel message kindly received?**

On the contrary, the preachers were persecuted, suffering the loss of property and good name, even meeting with personal violence. But they took joyfully the spoiling of their goods, knowing that they had in heaven a better and an enduring inheritance.

**50. Where and when did Wesley die?**

In his own house, which stood in connection with City Road Chapel, London, on Wednesday, March 2, 1791, in the eighty-eighth year of his age.

**51. What were his last words?**

Among his last words were these, twice repeated: "The best of all is, God is with us." His last distinct utterance was, "Farewell"; and then, as Joseph Bradford, his faithful traveling companion, was repeating, "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and this heir of glory shall come in," his soul passed into the heavens.

**52. What immediately followed?**

His friends standing around his bed sang,  
 "Waiting to receive thy spirit,  
 Lo! the Saviour stands above;  
 Shows the purchase of his merit,  
 Reaches out the crown of love."



Then all knelt and prayed that the mantle of the ascended Elijah might rest upon his followers.

**53. What was Wesley's personal appearance?**

His stature was low and small, his step firm, and his appearance vigorous and muscular. He had a clear, smooth forehead, an aquiline nose, an eye the brightest and most piercing that can be conceived. In his countenance and demeanor there was a cheerfulness mingled with gravity and every mark of the most serene tranquillity. In his later years a head as white as snow gave him an air at once primitive and apostolic.

**54. What opinions of him have been expressed by great thinkers and writers.**

Southey considered him one of the greatest and purest of men. Macaulay described him as "a man whose eloquence and logical acuteness might have rendered him eminent in literature, whose genius for government was not inferior to that of Richelieu, and who, whatever his errors may have been, devoted all his powers in defiance of obloquy and derision to what he considered as the highest good of his species." Buckle styles him "the first of theological statesmen." Dr. Dobbin wrote, "A greater poet may rise than Homer or Milton, a greater theologian than Calvin, a greater philosopher than Bacon, a greater dramatist than any of ancient or modern fame; but a more distinguished revivalist of the churches than John Wesley, never."

**55. What distinguished honor has, in recent times, been accorded him?**

A memorial tablet, by permission of Dean Stanley, has been placed in Westminster Abbey—a recognition by England of the greatness of one of her noblest sons.

## CHAPTER II

### METHODISM IN THE AMERICAN COLONIES

#### **56. Who introduced Methodism to America?**

Philip Embury and Barbara Heck, emigrants from Ireland. Embury, who landed in New York in 1760, was the first class leader and local preacher on the American continent. This was the germ from which has sprung American Methodism.

#### **57. By what circumstance was Embury moved to religious activity?**

Barbara Heck saw some of her friends at a game of cards, and her soul was aroused at what she deemed a sinful act; seizing the cards, she threw them into the fire, warned the players of their danger, went to Philip Embury and appealed to him to shake off his apathy and preach the Word of God to the people.

#### **58. How were Methodist doctrines disseminated?**

Philip Embury began to preach in New York city in 1766; about the same time Robert Strawbridge, another local preacher from Ireland, preached in Maryland. Thus, almost simultaneously in two colonies the doctrines of Methodism were proclaimed and societies formed.

#### **59. What British soldier helped much in the work?**

Captain Thomas Webb, a brave and loyal soldier, a man of education and wealth. He was, with Washington, one of the few officers who survived the terrible slaughter at the battle known as "Braddock's Defeat," in 1755; at the storming of Louisburg, Cape Breton, in 1758, he lost an

eye and was nearly killed; and he served with Wolfe at the taking of Quebec. He was converted under Wesley in 1765, at once became a local preacher of more than ordinary talent, and was very zealous in the cause of God.

**60. What message did the societies send to Wesley?**

They desired that he should send them a preacher—"if possible, a man of wisdom, of sound faith, and a good disciplinarian, one whose heart and soul are in the work." They entreated him, "for the good of thousands," to send one at once.

**61. Who were the first preachers sent to help the societies in America?**

Richard Boardman and Joseph Pilmoor, who embarked at Bristol and, after a voyage of nine weeks, landed at Gloucester Point, near Philadelphia, October 24, 1769.

**62. What were the character and services of Richard Boardman?**

He was a devout man, greatly beloved by all who knew him. After several years of faithful service he returned, in 1774, to England, and continued his itinerant labors until he died in 1782.

**63. What became of Joseph Pilmoor?**

During the troublous times preceding the American Revolution he returned to England and preached under Wesley. After peace was declared he came again to America, was ordained in the Protestant Episcopal Church, and for many years preached in New York and Philadelphia. He died July 24, 1825, full of years and honor.

**64. What success attended the labors of George Whitefield in America?**

He won many and great victories, and his zealous and successful labors prepared the way for Wesley's preachers.

He crossed the Atlantic thirteen times, the last time about a month later than Boardman and Pilmoor. He died in Newburyport, Mass., September 30, 1770.

**65. Who responded to the call for help a little later than this?**

Francis Asbury and Richard Wright embarked at Bristol September 4, 1771, and after a voyage of more than fifty days landed in Philadelphia. Thomas Rankin, George Shadford, and Joseph Yearbry came in 1773.

**66. What success did Methodism have in the colonies at that early time?**

From the first it seemed adapted to the country and its institutions. Its freedom from ritualistic forms and the broadness of its doctrinal teaching commended it to a people who loved the principles of an enlightened democracy and were endeavoring to establish them. It therefore had a rapid and steady growth in all parts of the land.

**67. What relation did American Methodists sustain to Mr. Wesley?**

They acknowledged him as their head and submitted to his authority.

**68. Where and when was the first Conference held in America?**

In Philadelphia, June, 1773. There were ten preachers present, all Europeans but one—William Watters. The aggregate number of members was 1,160.

**69. Who was the first native American Methodist itinerant?**

The name of William Watters appears in the list of appointments at the first American Conference, and to him

is now conceded the distinction of being the first native American itinerant of Methodism.

**70. What is his history in brief?**

He was born in Baltimore County, Md., October 16, 1751, and was converted in his twentieth year. He was received on trial in the first American Conference in 1773, located in 1783, entered Conference again in 1786, located again the same year, but reëntered Conference in 1801, and continued until 1806, when he became too feeble for the itinerancy. In 1782 he published a biography of his brother-in-law, William Adams, a young Methodist preacher of Virginia. This is considered by some the first literary product of American Methodism. He published his own autobiography in 1806, and died in 1827.

**71. What became of the Methodist preachers sent to America by Wesley?**

During the Revolutionary struggle partisan animosities engendered bitter prejudices, and native Englishmen were suspected of sympathy with the mother country, if not of treason against the colonies. Because of this all, except Francis Asbury, returned to England a little before or during the Revolution.

**72. How did Asbury fare during that exciting period?**

He acted with great prudence and caution, but was suspected of unfriendliness to the cause of the patriots. He found it necessary to retire a while from public life, and found an asylum in the house of his friend, Judge White, of Delaware, until the severity of the revolutionary storm was past.

**73. What progress did Methodism make during that stormy time?**

Though many of the preachers were persecuted and

some were imprisoned, the good work prospered and Methodism increased.

**74. What great controversy agitated the societies at that time?**

That in regard to the administration of the sacraments, some contending that the societies should receive them from their own preachers, though these were without ordination, and others that they should not.

**75. How had the sacraments been provided for the Methodists before that time?**

The preachers had organized societies, like their brethren in England, and had depended for the sacraments on the ministers of the English Church located in the colonies. At their first Conference in 1773 they had agreed that "every preacher who acts in connection with Mr. Wesley and the brethren who labor in America is strictly to avoid administering the ordinances of baptism and the Lord's Supper."

**76. Why was this rule not satisfactory?**

Because most of the English clergy had fled from the country during the Revolution, and the people were nearly all deprived of the rites and sacraments of religion.

**77. How was the controversy settled?**

All agreed to suspend the administration of the sacraments until the advice of Wesley could be obtained. The question was finally solved by the organization of the societies into an independent Church.

**78. What authority governed the American societies prior to the organization of the Church?**

Wesley exercised supreme authority over preachers and people, and the doctrines and discipline contained in the Minutes of the English Conference were the rule of faith and conduct for all who labored in connection with him in America.

**79. What powers and prerogatives had the Annual Conferences?**

All the rules adopted by them were in strict harmony with those sent out by Mr. Wesley. The separate Conference sessions were considered adjourned meetings of the undivided ministry; the enactments of no one session were binding till they had been virtually adopted at all the other Conference sessions of the same ecclesiastical year and had thus become the expression of a majority of the ministry.

**80. Where had the achievements of Methodism been chiefly won?**

To a large extent in New York, Pennsylvania, and New Jersey, but more especially in Delaware, Maryland, and Virginia. It was also rapidly extending South and West.

**81. Who was the principal agent in spreading the work in New Jersey?**

Benjamin Abbott, a man of humble origin, without education, but full of the Holy Ghost, and mighty in the Scriptures. Most extraordinary physical effects followed his preaching, great good was done, and the doctrines of Methodism were widely spread.

**82. What did Methodism accomplish in Delaware and Maryland?**

Those States proved to be among the most fruitful fields in which Methodism was ever planted. In many places it changed the whole aspect of things, making the moral desert blossom like the rose.

**83. To what hardships were the preachers subjected?**

They were persecuted, beaten, imprisoned, and otherwise maltreated; but God sustained them, and their sufferings seemed to stimulate them to greater sacrifices for Christ. They preached to multitudes through the grated

windows of the prisons, and hundreds, white and black, masters and slaves, heard the gospel and were converted.

**84. Who were the great men of this period?**

Francis Asbury was the leader, but he had worthy helpers. Among these were Freeborn Garrettson, zealous, untiring, and powerful as a preacher; Caleb B. Pedicord, "dead to the world and much devoted to God"; John Tunnell, "an apostolic man"; Thomas Ware, one of the founders of Methodism in Tennessee and western North Carolina; William Gill, whom Dr. Benjamin Rush pronounced "the greatest divine he ever heard"; and many others whose record is on high.

**85. What severed the societies in America from Wesley and English Methodism?**

The Revolutionary War and the independence of the United States. All the preachers sent out by Wesley had returned except Asbury; but the Church prospered and rapidly increased in numbers. God raised up a native ministry inured to the hardships of frontier life and entirely consecrated to God. A consciousness of strength and a feeling of independence had been developed, and the societies were better able to stand alone than at any former period.



## CHAPTER III

### ORGANIZATION OF THE METHODIST EPISCOPAL CHURCH

#### **86. Why were the societies in America organized as an independent Church?**

The independence of the United States having been acknowledged by Great Britain, there were no political or ecclesiastical bonds binding together the two countries. It was, therefore, deemed best that the societies in America should be free from the jurisdiction of the Methodists in England.

#### **87. What provision did Wesley make for such an organization?**

After due deliberation and consultation he called Dr. Thomas Coke and the Rev. James Creighton, presbyters of the Church of England, to meet Richard Whatcoat, Thomas Vasey, and himself at Bristol. There, on the first day of September, 1784, assisted by Coke and Creighton, Wesley ordained Vasey and Whatcoat deacons and, on the next day, elders. He also ordained Dr. Thomas Coke superintendent or bishop of the Methodist societies in America.

#### **88. What reasons did Wesley assign for his action?**

The following letter explains his action. As it is one of the most important historic documents in possession of the Church we give it in full:

“BRISTOL, September 10, 1784.

“1. By a very uncommon train of providences many of the provinces of North America are totally disjoined from

the British empire and erected into independent States. The English government has no authority over them, either civil or ecclesiastical, any more than over the states of Holland. A civil authority is exercised over them, partly by the Congress, partly by the State Assemblies. But no one either exercises or claims any ecclesiastical authority at all. In this peculiar situation some thousands of the inhabitants of these States desire my advice; and in compliance with their desire I have drawn up a little sketch.

“2. Lord King’s Account of the Primitive Church convinced me many years ago that bishops and presbyters are the same order, and consequently have the same right to ordain. For many years I have been importuned from time to time to exercise this right by ordaining part of our traveling preachers. But I have still refused, not only for peace’ sake, but because I was determined as little as possible to violate the established order of the national Church to which I belonged.

“3. But the case is widely different between England and North America. Here there are bishops who have a legal jurisdiction; in America there are none, and but few parish ministers; so that for some hundred miles together there is none either to baptize or to administer the Lord’s Supper. Here, therefore, my scruples are at an end; and I conceive myself at full liberty, as I violate no order and invade no man’s right by appointing and sending laborers into the harvest.

“4. I have accordingly appointed Dr. Coke and Mr. Francis Asbury to be joint superintendents over our brethren in North America; as also Richard Whatcoat and Thomas Vasey to act as elders among them, by baptizing and administering the Lord’s Supper. . . .

“5. If anyone will point out a more rational and scriptural way of feeding and guiding those poor sheep in the

wilderness I will gladly embrace it. At present I cannot see any better method than that I have taken.

“6. It has, indeed, been proposed to desire the English bishops to ordain part of our preachers for America. But to this I object: (1) I desired the Bishop of London to ordain one only, but could not prevail. (2) If they consented, we know the slowness of their proceedings; but the matter admits of no delay. (3) If they would ordain them now they would likewise expect to govern them. And how grievously would this entangle us! (4) As our American brethren are now totally disentangled both from the state and from the English hierarchy, we dare not entangle them again either with the one or the other. They are now at full liberty simply to follow the Scriptures and the primitive Church. And we judge it best that they should stand fast in that liberty wherewith God has so strangely made them free.

JOHN WESLEY.”

**89. What course did Dr. Coke then take?**

He at once proceeded with Vasey and Whatcoat to the United States, landing in New York November 3, 1784. He went on to Philadelphia and Delaware, where he met Francis Asbury and acquainted him with the important measures Wesley had sent him to inaugurate.

**90. Where did Coke and Asbury first meet and what important event then took place?**

At Barratt's Chapel, in Delaware, November 14, 1784. The time and place are both memorable, as arrangements were then made for the organization of the Church. The occasion was a quarterly meeting. Thirty or forty infants and seven adults were baptized, and the Lord's Supper administered to five or six hundred people. The service was conducted by Coke and Whatcoat. This was the first time the ordinances had been administered by ordained Methodist preachers.

**91. Where and when was the Methodist Episcopal Church organized?**

At a Conference called by Coke and Asbury, which met in Lovely Lane Chapel, Baltimore, Md., December 24, 1784, and closed January 2, 1785. It is known in history as the "Christmas Conference."

**92. Was the Christmas Conference of 1784 a General Conference?**

It was. All the preachers were called; but some by reason of distance did not receive the notification in time. Others were hindered by illness. Eighty-three were entitled to attend, and about sixty were present. This Conference in importance stands alone; but in numbering the General Conferences historians begin with that of 1792.

**93. What was the numerical strength of Methodism in the United States at that time?**

There were 104 traveling preachers and 18,000 communicant members.

**94. What action did the Conference take as to the organization of an independent Church?**

Asbury says: "It was agreed to organize ourselves into an episcopal Church and to have superintendents, elders, and deacons."

**95. What action did the Conference take as to Dr. Coke's superintendency?**

They ratified Wesley's appointment and ordination of Dr. Coke by unanimously electing him superintendent.

**96. What was the action of the Conference in regard to Asbury?**

He was also unanimously elected superintendent. On the second day of the Conference he was ordained deacon, on Sunday, the third day, elder, and on Monday was con-

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secrated bishop by Dr. Coke and the presbyters, Vasey and Whatcoat; Otterbein, of the German Reformed Church, the friend of Asbury, assisting in the service.

### **97. What authority had the Conference for these proceedings?**

They were according to Wesley's intentions and instructions. This has never been questioned by any recognized authority in Methodism. Wesley justified himself in the ordination of Dr. Coke by an appeal to the practices of the primitive Church, as shown in the writings of Lord King.

### **98. What was the effect of this action on the status of the societies?**

They were thus constituted an episcopal Church in form and fact. The Minutes of the Conference of 1785 say: "Therefore, at this Conference, we formed ourselves into an independent Church; and, following the counsel of Mr. John Welsey, who recommended the episcopal mode of church government, we thought it best to become an episcopal Church, making the episcopal office elective, and the elected superintendent or bishop amenable to the body of ministers and preachers."

### **99. What position do these proceedings give the Methodist Episcopal Church?**

It takes precedence of all other Churches in America in date of organization after the Revolution. The Methodist bishops were the first bishops, and the Methodist Episcopal Church was the first episcopal Church, in the New World.

### **100. How did the Methodist Episcopal Church show its loyalty to the new constitutional government and the first President of the United States?**

At the New York Conference of 1789 an address to Washington, as President of the United States, was pre-

pared, and on May 29 it was presented by the bishops, being read by Bishop Asbury. It was characterized by wisdom, loyalty, and affection for the government and President. Washington's reply was cordial, sincere, and appreciative.

**101. Why were our first bishops called superintendents?**

"Superintendent" is the word used by Wesley in the letter of instructions given by him to Dr. Coke: "I have accordingly appointed Dr. Coke and Mr. Francis Asbury to be joint superintendents over our brethren in North America." The words "superintendent" and "bishop" were used synonymously, as appears in the Minutes of the Conference of 1785, where this sentence occurs: "We thought it best to become an episcopal Church, making the episcopal office elective, and the elected superintendent, or bishop, amenable to the body of ministers and preachers."

**102. Why was the change made?**

The following footnote appears in the Minutes for 1785, which may have been inserted when the Minutes were collected and published in 1794: "As the translators of our version of the Bible have used the English word 'bishop' instead of 'superintendent,' it has been thought by us that it would appear more scriptural to adopt their term 'bishop.'"

**103. When was the title "superintendent" discontinued?**

During the year 1787 Mr. Asbury revised and reprinted the Discipline, giving it a new and improved form. In this revision he changed the term "superintendent" to "bishop" without authority from the Conference. At the next Conference, in 1788, a majority of the preachers

agreed to the change, and it has ever since remained in common use.

**104. What provision did Wesley make for the order of public worship?**

He prepared and sent by Dr. Coke the Sunday Service of the Methodists in North America. It contained a liturgy abridged from that of the Church of England, a collection of psalms and hymns, "The Form and Manner of Making and Ordaining of Superintendents, Elders, and Deacons," the Articles of Religion, and the General Rules.

**105. To what extent was this used by the Church?**

It was used to some extent in cities and large towns, but was never generally adopted. After a few years it was laid aside, and has never been used in public worship since.

**106. Did the early Methodist preachers in America wear gowns and bands?**

The bishops and some of the elders introduced the custom, but it was opposed by many of the preachers and private members as needless. After a short time it was given up, and has never been resumed.

**107. What was the salary of a preacher at that time?**

Sixty-four dollars, and the same amount for his wife, with sixteen dollars for each child under six years, and twenty-two for each child above six and under eleven. They were forbidden to take any fee or present for marriages, baptisms, or funerals. As to marriage fees, this rule was rescinded in 1792.

**108. After the Christmas Conference how were new laws or regulations enacted?**

The same as before that session, every new measure being submitted to each Annual Conference by the bishops,

a majority of all the preachers being necessary to its validity.

**109. What was the so-called "Council" of the Methodist Episcopal Church?**

It was an organization in existence for a few years before the establishment of a regular General Conference. Its design was to secure the counsel and coöperation of ministers from all parts of the Church. It consisted of the bishops and presiding elders (now called district superintendents)—never less than nine—who were to propose whatever they deemed expedient for the interests of the Church and the promotion of education. No measure, however, could have force in any district until approved by a majority of the preachers in all the districts.

**110. How was the Council regarded by the Church?**

It was exceedingly unpopular among preachers and people, and was opposed by some of the best minds in the Church. It held but two sessions, and gave place to the General Conference of 1792.

**111. What constituted a "General Conference," as distinguished from a District or Annual Conference, in the early history of the Church?**

A General Conference was one to which the preachers who had been admitted to full connection were summoned and in which they had the right to vote. A District or Annual Conference was limited to the preachers in a given territory.



## CHAPTER IV

### THE GENERAL CONFERENCES

#### **112. Where and when was the first regular General Conference held?**

In Baltimore, November 1, 1792. The Minutes of this Conference were never printed, and the original manuscript was lost. Bishop Coke presided. The Discipline of 1792 and Lee's History of the Methodists show the changes that were made.

#### **113. Why was this Conference regarded as important?**

The Council had failed; the necessity of some new mode of government was felt; ideas of a delegated General Conference began to crystallize; and many preachers attended believing it would be the last time that all would have a right to take part in the deliberations.

#### **114. For what was this Conference remarkable?**

For a long debate on a measure introduced by James O'Kelly, allowing a preacher dissatisfied with his appointment as made by the bishop to appeal to the Conference, "which should consider and finally determine the matter." The measure was defeated, and the power of the bishops remained unchanged.

#### **115. What course did O'Kelly then take?**

He would not be reconciled to the decision, withdrew from the Church with some others who sympathized with his views, and never again united with the Methodists.

#### **116. What was his subsequent history?**

He stirred up divisions and organized his associates under the name of "Republican Methodists." These dis-

sensions were disastrous to societies and to souls. O'Kelly survived until 1826, and died in his ninety-second year.

**117. What became of the organization he formed?**

It was never prosperous. In 1801 the name was changed to that of "Christian Church." It was divided and subdivided, until little was left. In the course of a few years it passed out of existence.

**118. What action was taken in 1792 in relation to presiding elders?**

The office had been in practical existence for several years, but this was the first Conference that took formal cognizance of it. It was now legally established and its duties defined.

**119. What other measures affecting the Church were enacted?**

Regular General Conferences were provided for, and the Annual Conferences were designated District Conferences. The supernumerary relation was for the first time defined, and provision was made for the giving of certificates to members removing from one circuit to another and for the election, ordination, and trial of bishops and traveling preachers.

**120. What spirit characterized the Church at that time?**

Intense zeal and activity, followed by great prosperity and a rapid spread of the work in all directions.

**121. Where and when was the second General Conference held?**

In Baltimore, October 20, 1796. Coke and Asbury were both present and presided in turn. There were about one hundred and twenty traveling preachers in attendance who were members of the Conference.

**122. In what numbers were the Methodists found in the several States of the Union and in Canada at this time?**

Province of Maine, 357; New Hampshire, 68; Massachusetts, 824; Rhode Island, 220; Connecticut, 1,050; New York, 4,044; New Jersey, 2,351; Pennsylvania, 3,011; Delaware, 2,228; Maryland, 12,416; Virginia, 13,779; North Carolina, 8,713; South Carolina, 3,659; Georgia, 1,174; Tennessee, 546; Kentucky, 1,750; Upper Canada, 474. Total, 56,664.

**123. How did this compare with former years?**

There was a large decrease, because of divisions created by the O'Kelly faction. In three years there had been a loss of 10,979 members.

**124. What measures were adopted in 1796 that affected the whole Church?**

Six yearly Conferences were formed, no longer to be called "District," but "Annual," Conferences. This was the first time the boundaries of the Conferences were fixed.

**125. How were these Conferences designated?**

As the New England, Philadelphia, Baltimore, Virginia, South Carolina, and Western Conferences.

**126. What measure was adopted in regard to Church property?**

A form of deed was adopted for the security of church buildings and other real estate, vesting the ownership "in the societies, to be held for them by their trustees, but guaranteeing the use of the pulpits to the authorized ministry."

**127. What was done for education?**

Much time was occupied in the consideration of the subject, and "General Rules for the Methodist Seminaries of Learning" were adopted. From the standpoint of the

present, some of these rules were of superior excellence, and others irrational and harmful.

**128. What spirit distinguished these early Conferences?**

The spirit of deep devotion. Bishop Coke wrote of this Conference: "All was unity and love. There was not a jarring string among us. . . . The Lord gave us signal proofs of his approbation. On Sunday morning when I endeavored to set forth the intercession of Christ seven were justified under the sermon and the prayers which succeeded it."

**129. Where and when was the third General Conference held?**

In Baltimore, May 6-20, 1800. Bishops Coke and Asbury were present. Bishop Asbury sought to be relieved of all episcopal duties by resigning his office because of ill health, but at the earnest request of the preachers consented to remain. Of the 287 preachers, 119 were present as members of the Conference.

**130. What religious awakening attended the sitting of this Conference?**

It was attended by a powerful revival, greater perhaps than any that ever occurred at a Conference before or since. It was thought that not less than two hundred souls were converted.

**131. What important question affecting the polity of the Church was brought forward?**

A motion was made that the Annual Conferences be authorized to elect their presiding elders. After an earnest debate the measure was defeated.

**132. What other question agitated the body?**

That of slavery. There was a growing sentiment against it, and the lines began to be definitely drawn between its apologists and its opponents.

**133. What were the statistics of the denomination at the close of the eighteenth century?**

There were, in the year 1800, 287 traveling preachers, 156 of whom were elders, and 64,894 members.

**134. What action was taken as to the episcopacy?**

Because of the failing health of Bishop Asbury and the fact that Bishop Coke desired to return to Europe for a time, the Conference determined to elect another bishop. On the first ballot there was a tie between Richard Whatcoat and Jesse Lee; but the second resulted in the election of Whatcoat by a majority of four.

**135. What was done for the support of the bishops?**

Up to this time no plan had been provided for their support. They had been cared for by private funds and the more wealthy societies; but now it became a law that each Annual Conference should pay its due proportion for their support.

**136. What was done for the colored people?**

The bishops were granted leave to ordain colored men as deacons, if any were found qualified and had obtained the vote of two thirds of the male members of the societies to which they belonged, as well as the consent of the preachers in charge. Richard Allen, of Philadelphia, was the first colored preacher ordained by the Methodists in the United States.

**137. Where and when was the fourth General Conference held?**

In Baltimore, May 7-23, 1804. The three bishops were present. "The records present, for the first time, a list of the members, who amounted to 112; five, however, were 'excepted' as not entitled to vote, not having traveled four years."

**138. What was necessary to eligibility?**

A preacher must have traveled four years. At the former General Conferences all who had traveled two years were admitted.

**139. What important changes were made in the laws that governed the Church?**

The Discipline was revised; the bishops were directed to allow the Annual Conferences to "sit a week at least"; the name "Quarterly Meeting Conference" was first adopted; and the presiding elder was forbidden to employ a preacher who had been rejected by an Annual Conference, without the subsequent permission of that body. The most important change was the adoption of the time limit. For thirty-two years the preachers had been stationed without it; but at this Conference the ministerial term was limited to two years.

**140. Where and when was the fifth General Conference held?**

In Baltimore, May 6-26, 1808. There were at that time seven Conferences in the connection. The number of members present was 129. Dr. Coke now residing in Europe, and Bishop Whatcoat having died in 1806, William McKendree was elected bishop to assist Asbury.

**141. What change was deemed necessary in the constitution of the body?**

At this and the preceding Conferences the Annual Conferences nearest Baltimore were much more largely represented than those at a distance, and it became evident that the General Conference must become a delegated body.

**142. How was the change effected?**

A committee of two from each of the seven Annual Conferences was appointed to prepare a plan. Their report, after a long debate and some modifications, was almost unanimously adopted.

**143. How was the General Conference to be composed?**

It was provided that one delegate for every five members of each Annual Conference should compose the General Conference, the delegates to be selected by seniority or choice, as each Annual Conference might determine. It was further provided that the General Conference should meet "thenceforward on the first day of May once in four years perpetually, in such place or places as shall be fixed on by the General Conference from time to time."

## CHAPTER V

### THE DELEGATED GENERAL CONFERENCES

#### **144. Where and when was the first Delegated General Conference held?**

In John Street Church, New York, May 1-22, 1812. This was the first General Conference ever held outside the city of Baltimore. Bishops Asbury and McKendree presided. Eight Annual Conferences were represented by ninety members.

#### **145. What were some of the important measures of this Conference?**

Bishop McKendree presented a written address or message, the first example of its kind; but the bishops have continued the practice of presenting such addresses to the General Conference to the present time. Local preachers were made eligible to orders.

#### **146. Where and when was the second Delegated General Conference held?**

In the city of Baltimore, May 1-24, 1816. Dr. Coke having died in 1814, and Bishop Asbury March 31, 1816, Bishop McKendree, who was now the only living bishop, presided. Nine Annual Conferences were represented by 108 delegates. Enoch George and Robert R. Roberts were elected bishops.

#### **147. What new measures were enacted?**

The bishops were directed to provide a course of study for ministerial candidates, in which they were to be examined at the Annual Conferences. This was the inauguration of the course of Conference studies which has ever since been required and which now covers a term of four



years. Action was taken on slavery and temperance, but nothing was adopted that profoundly affected the denomination. Annual Conferences were thereafter to be represented in the General Conference on the ratio of one delegate to every seven members. A monthly magazine was ordered to be published.

**148. Where and when was the third Delegated General Conference held?**

In Baltimore, May 1-27, 1820. Bishops McKendree, George, and Roberts were present, but Bishop McKendree was failing in health, and Bishops George and Roberts presided most of the time. Eleven Annual Conferences were represented by eighty-nine delegates. At this Conference the Missionary Society and a Tract Society were formally adopted by the Church.

**149. By what was this Conference specially distinguished?**

By a long and earnest debate on a motion to make the presiding eldership an elective office. The measure was carried, but by vote was afterward suspended in its action for four years.

**150. What was the principal influence in suspending the measure?**

Joshua Soule was elected bishop, but declined to be governed by the rule which the Conference had passed. His consecration was therefore postponed. He afterward presented his resignation, which was accepted. The motion was then carried to suspend the action of the rule until the next General Conference.

**151. Where and when was the fourth Delegated General Conference held?**

In Baltimore, May 1-28, 1824. Bishops McKendree, George, and Roberts were present and presided. Joshua

Soule and Elijah Hedding were elected bishops. Twelve Annual Conferences were represented by 125 delegates.

**152. What action was taken in regard to the suspended rule making the presiding eldership elective?**

It was again suspended and passed on to the next General Conference as unfinished business.

**153. Where and when was the fifth Delegated General Conference held?**

In Pittsburg, Pa., May 1-24, 1828. Bishops McKendree, George, Roberts, Soule, and Hedding were present, and seventeen Annual Conferences were represented by 170 delegates. One hundred and seventy-six were elected, but six were absent.

**154. What action was taken in regard to the Methodist Episcopal churches in Canada?**

They were permitted to withdraw from the Methodist Episcopal Church in the United States.

**155. What enactments affecting the whole Church were passed?**

The rule making the presiding eldership elective, which had been brought forward as unfinished business, from the General Conferences of 1820 and 1824, was formally rescinded. The proposition to alter the "proviso" at the close of the Restrictive Rules, so as to allow the Restrictive Rules (except the first Restrictive Rule) to be changed upon the concurrent approval of three fourths of the members of all the Annual Conferences present and voting at a Conference session and of a majority of two thirds of the General Conference succeeding, was sent down for approval to the Annual Conferences.

**156. Where and when was the sixth Delegated General Conference held?**

In Philadelphia, May 1-28, 1832. All the bishops were present at some time during the Conference; but Bishop McKendree was too feeble to occupy the chair. Bishop George had died in 1828; and James O. Andrew and John Emory were elected bishops. Nineteen Annual Conferences were represented by 219 delegates. The Annual Conferences having voted in favor of changing the "proviso" at the close of the Restrictive Rules, the measure was completed by this General Conference.

**157. Where and when was the seventh Delegated General Conference held?**

In Cincinnati, O., May 2-27, 1836. The Conference was opened by Bishop Roberts. Bishops McKendree and Emory had died in 1835. Beverly Waugh, Wilbur Fisk, and Thomas A. Morris were elected bishops, but Fisk declined the office. Twenty-two Annual Conferences were represented by 151 delegates.

**158. What important measures were adopted?**

The ratio of representation in the General Conference was changed to one delegate for every twenty-one members of each Annual Conference. The Bible Society of the Methodist Episcopal Church was dissolved, and coöperation with the American Bible Society was recommended. Authority was given to Annual Conferences to locate preachers for unacceptability. The constitution of the Missionary Society was changed. The Conference was much disturbed by the slavery question.

**159. Where and when was the eighth Delegated General Conference held?**

In Baltimore, May 1-June 3, 1840. Twenty-eight Annual Conferences elected 143 delegates. Slavery was again

under discussion, but little was done that affected the whole Church.

**160. Where and when was the ninth Delegated General Conference held?**

In New York city, May 1-June 10, 1844. Thirty-three Annual Conferences were represented by 180 delegates. Bishop Roberts had died in 1843. Leonidas L. Hamline and Edmund S. Janes were elected bishops.

**161. What made this one of the most memorable of the General Conferences?**

The agitation of the question of slaveholding in the Church, which culminated in the adoption of the "Plan of Separation" and the organization of the Methodist Episcopal Church, South.

**162. What was the immediate cause of this?**

Bishop James O. Andrew had married a widow who inherited slaves from her former husband. As no Methodist bishop had ever before been connected with slavery this produced great excitement and was believed to disqualify him from rendering the Church acceptable service. After debate the Conference adopted the following, by a vote of 110 to 68: "*Resolved*, That it is the sense of this General Conference that he desist from the exercise of this [episcopal] office so long as this impediment remains."

**163. What action did the Southern delegates then take?**

They presented an elaborate protest against the action of the Conference, which was permitted to go upon the Journal, and which was replied to by a committee consisting of Drs. J. P. Durbin, George Peck, and Charles Elliott.

**164. What action did the Conference take for the division of the Church?**

The Conference appointed a committee of nine, who

reported a plan of separation which, after discussion and amendment, was adopted by a nearly unanimous vote.

**165. What was the fate of this plan?**

To carry out the "Plan of Separation" a change of the sixth Restrictive Rule was necessary, and this had to be submitted to the vote of the Annual Conferences. The required three-fourths vote was not obtained, and the measure did not carry, the Conferences in the slaveholding States approving, and those in non-slaveholding States dividing upon, the change.

**166. What was the vote of the Annual Conferences?**

The aggregate vote was 2,135 for, 1,070 against the change of rule. The whole number of traveling preachers was 4,621, of whom 3,688 were full members and voters; 3,205 voted on the change, 483 being absent or not voting.

**167. Where and how was the Methodist Episcopal Church, South, organized?**

After the close of the General Conference of 1844 the Southern delegates called a convention of the Southern Annual Conferences to meet at Louisville, Ky., May 1, 1845. This convention declared the Conferences there represented a distinct denomination, under the name of the Methodist Episcopal Church, South.

**168. Who exercised episcopal functions among them?**

Bishops Soule and Andrew were requested to act as bishops of the new Church. Bishop Andrew at once yielded to the request, but Bishop Soule deferred until the following year.

**169. Where was their first General Conference held?**

It met in Petersburg, Va., May 1, 1846. Bishop Soule then declared his adherence to the Church South. William

Capers and Robert Paine were elected bishops, the Discipline was revised, and the separation and organization were completed.

**170. What action did the Northern Conferences take in relation to the "Plan of Separation"?**

In the General Conference of 1848, after a thorough investigation of the subject, they declared that the Church South, in its convention and General Conference and by its bishops and editors, had violated the "Plan," and nothing remained but to pronounce it null and void.

**171. How was the Church property question settled?**

It was taken to the Supreme Court of the United States and settled in favor of the South.

**172. What was the loss to the Methodist Episcopal Church by this division?**

About 450,000 members and a large amount of property. The Supreme Court decided that the property of the Book Concern should be divided according to the ratio of the traveling preachers in the two bodies.

**173. Where and when was the tenth Delegated General Conference held?**

In Pittsburg, Pa., May 1-June 1, 1848. Twenty-three Annual Conferences were represented—ten less than in 1844. Much time was occupied by questions growing out of the division of the Church.

**174. Where and when was the eleventh Delegated General Conference held?**

In Boston, Mass., May 1-June 1, 1852. Twenty-nine Annual Conferences were represented by 178 delegates. Bishop Hedding had died April 9, 1852. Levi Scott, Matthew Simpson, Osmon C. Baker, and Edward R. Ames were elected bishops. An event of some historical impor-

tance was the resignation of the episcopal office by Bishop Hamline. Up to this time the General Conference had been composed exclusively of ministerial delegates, and so continued until 1872; but at this General Conference the question of lay delegation—that is, of allowing lay delegates to sit in the General Conference—was introduced, but the Conference was almost unanimously against it.

**175. Where and when was the twelfth Delegated General Conference held?**

In the State House, Indianapolis, Ind., May 1-June 4, 1856. Thirty-eight Annual Conferences were represented by 220 delegates. The question of the election of a missionary bishop was sent down to the Annual Conferences for approval or rejection, and, the requisite majority having been obtained, Francis Burns was consecrated missionary bishop for Africa in 1858. The ratio of representation in the General Conference was changed to one delegate for every twenty-seven members of an Annual Conference. The Theological School at Evanston, Ill., was authorized.

**176. Where and when was the thirteenth Delegated General Conference held?**

In Buffalo, N. Y., May 1-June 4, 1860. Forty-seven Annual Conferences were represented by 221 delegates. Bishop Waugh had died in 1858. The ratio of representation was again changed to one for every thirty members of an Annual Conference.

**177. For what was this Conference distinguished?**

For the great number of memorials on the question of slavery. Thirty-two Annual Conferences sent 137 memorials against any change in the law, signed by 3,999 persons. Memorials asking for the extirpation of slavery were received from thirty-three Annual Conferences, signed by

45,857 persons. The debate on the question was long, able, and conclusive.

**178. In what respect was the law changed?**

A new chapter was put into the Discipline declaring slavery to be contrary to the laws of God and nature, and preachers and people were admonished to seek its extirpation by all lawful and Christian means.

**179. What was done on the question of lay delegation?**

The Conference provided for the submission of the question to the male membership, and declared approval of its introduction into the body when it should be ascertained that the Church desired it.

**180. Where and when was the fourteenth Delegated General Conference held?**

In Philadelphia, Pa., May 2-27, 1864. Forty-nine Annual Conferences were represented by 216 delegates. Davis W. Clark, Edward Thomson, and Calvin Kingsley were elected bishops. In 1866 John W. Roberts was ordained missionary bishop for Africa, in place of Bishop Burns, who had died in 1863.

**181. What legislation affected the whole Church?**

The time limit of the pastoral term was extended from two to three years; provision was made for the observance of the centenary of American Methodism in 1866; and the organization of Annual Conferences in the South was authorized.

**182. How did the Conference show its patriotism and loyalty?**

By the adoption of an address to the President of the United States in support of the Union and sending it to Washington by a special committee.



**183. How were the committee and the address received?**

President Lincoln received them most cordially. In his response he said: "Nobly sustained as the government has been by all the Churches, I would utter nothing which might in the least appear invidious against any. Yet, without this, it may fairly be said that the Methodist Episcopal Church, not less devoted than the best, is by its greater numbers the most important of all. It is no fault in others that the Methodist Church sends more soldiers to the field, more nurses to the hospitals, and more prayers to heaven than any. God bless the Methodist Church! bless all the Churches! and blessed be God, who in this our great trial *giveth us the Churches!*"

**184. What objects were sought in the centennial celebration?**

The spiritual improvement of the members and pecuniary offerings which should be so appropriated as to render more efficient in the century to come the institutions and agencies of Methodism.

**185. How were they to be divided?**

Into funds (1) for "connectional, central, and monumental" enterprises, and (2) for "local and distributive" purposes.

**186. What response did the Church make to this appeal?**

The response was noble and unprecedented. The committee said in its appeal, "We deem it right to ask for and expect not less than two millions of dollars for achievements which will be worthy of our great and honored Church." The aggregate offerings, however, for all objects reached nearly nine million dollars.

**187. Where and when was the fifteenth Delegated General Conference held?**

In Chicago, Ill., May 1-June 2, 1868. Fifty-five Annual Conferences were represented by 231 delegates. The Mission Conferences, except Liberia and Germany and Switzerland, sent twelve provisional delegates, who were seated by a vote of the Conference, making the number of Conferences represented sixty-six, with 243 delegates. Lay delegation was again approved and submitted to the laity of the Church and to the Annual Conferences.

**188. Where and when was the sixteenth Delegated General Conference held?**

In Brooklyn, N. Y., May 1-June 4, 1872. Seventy-two Conferences were represented by 292 ministerial and 129 lay delegates; total number, 421. Bishops Baker, Clark, Thomson, and Kingsley having died, Thomas Bowman, William L. Harris, Randolph S. Foster, Isaac W. Wiley, Stephen M. Merrill, Edward G. Andrews, Gilbert Haven, and Jesse T. Peck were elected bishops.

**189. What distinguished this Conference from all others?**

It will always be memorable as the first time that laymen were admitted to the lawmaking body of the Methodist Episcopal Church. It also marked a distinct period in institutional Methodism and a centralization of power in the General Conference.

**190. What had been the vote in the Annual Conferences on the change in the Restrictive Rules permitting lay delegation?**

The vote stood: for the measure, 4,915; against, 1,597; blank, 4.

**191. What was the vote in the General Conference?**

When the above result was announced a resolution

## THE DELEGATED GENERAL CONFERENCES

approving the change in the Restrictive Rule was adopted by a vote of 283 to 6; absent or not voting, 3. But as amended the rules still left the introduction of lay delegates to the discretion of the General Conference; and it was necessary that a further vote be taken before the plan could be officially ratified. This was done by a vote of 252 to 36, and the lay delegates who had been provisionally elected were then seated. Thus lay delegation became an accomplished fact, each Annual Conference being authorized to send two lay delegates, except those Conferences having only one ministerial delegate, such Conferences being allowed only one lay delegate. The ratio of ministerial representation was also changed to one delegate for every forty-five members of an Annual Conference.

### **192. What change was authorized in the constitutions of the benevolent societies?**

They were placed under the control of the General Conference by the election by that body of their several boards of managers.

### **193. What changes were made affecting the episcopacy?**

Cities in which the bishops should reside were designated, each bishop choosing from them in the order of his seniority in office.

### **194. Where and when was the seventeenth Delegated General Conference held?**

In Baltimore, Md., May 1-31, 1876. Eighty Annual Conferences were represented by 222 ministerial and 133 lay delegates; total, 355. During the preceding quadrennium Bishop Morris and Missionary Bishop Roberts had died.

**195. For what was this Conference distinguished?**

Fraternal messengers were received from the Methodist Episcopal Church, South, a new Hymnal was authorized, advanced action was taken on temperance, and provision was made for the holding of an Ecumenical Conference.

**196. What question was settled that had for a long time agitated the Church?**

The question of making the presiding eldership elective. This had been very generally discussed in the newspapers and Annual Conferences. The committee to whom all papers on the question were referred reported adversely to the change, and their report was adopted.

**197. Where and when was the eighteenth Delegated General Conference held?**

In Cincinnati, O., May 1-28, 1880. Ninety-five Annual Conferences were represented by 248 ministerial and 151 lay delegates; total, 399. Bishops Janes and Ames and Gilbert Haven had died. Henry W. Warren, Cyrus D. Foss, John F. Hurst, and Erastus O. Haven were elected bishops.

**198. What changes were made in the laws of the Church?**

Many minor changes, but none of deep importance. It was ordered that the pronouns *he*, *his*, and *him*, when used in the Discipline with reference to stewards, class leaders, and Sunday school superintendents, should "not be so construed as to exclude women from such offices." It was also decided that women were not eligible to orders or to receive license to preach.

**199. What action was taken in reference to the President of the United States and his wife?**

The following was unanimously adopted:

"Whereas, The purity and exalted character of the family

## THE DELEGATED GENERAL CONFERENCES

and social life in the White House, Washington, is not surpassed in the history of our country; therefore,

*Resolved*, That we, the General Conference of the Methodist Episcopal Church, assembled in Ohio, the State of the nativity of the President, Rutherford B. Hayes, and Mrs. Hayes, hereby express our high appreciation of the personal worth and noble example of the President and his wife, and commend to all the women of America the heroic conduct of Mrs. Hayes in regard to temperance, and especially the beautiful simplicity of her Christian life."

### **200. Where and when was the nineteenth Delegated General Conference held?**

In Philadelphia, Pa., May 1-28, 1884. Ninety-nine Annual Conferences were represented by 261 ministerial and 156 lay delegates; total, 417. Bishops E. O. Haven, Scott, and Peck had died. William X. Ninde, John M. Walden, Willard F. Mallalieu, and Charles H. Fowler were elected bishops, and William Taylor was elected missionary bishop for Africa.

### **201. What resolution was passed regarding the episcopacy?**

The following: *Resolved*, That we reaffirm the doctrine of the fathers of our Church, that the bishopric is not an order, but an office, and that in orders a bishop is merely an elder or presbyter."

### **202. Where and when was the twentieth Delegated General Conference held?**

In New York, May 1-31, 1888. One hundred and eleven Annual Conferences were represented by 288 ministerial and 175 lay delegates; total, 463. Bishops Simpson, Wiley, and Harris had died. John H. Vincent, James N. FitzGerald, Isaac W. Joyce, John P. Newman, and Daniel A. Goodsell were elected bishops, and James M. Thoburn missionary bishop for India and Malaysia.

**203. What chiefly distinguished this Conference?**

The long debate on the eligibility and admission of women as lay delegates to the General Conference.

**204. What women had been sent, and from what Conferences?**

Amanda C. Rippey, Kansas Conference; Mary C. Nind, Minnesota Conference; Angie F. Newman, Nebraska Conference; Lizzie D. Van Kirk, Pittsburg Conference; and Frances E. Willard, Rock River Conference.

**205. How was the question of eligibility and admission decided?**

The whole subject was referred to a committee, which reported adversely to their admission. The report was adopted by a vote of 237 to 198.

**206. How was the question perpetuated?**

The General Conference ordered the question to be submitted to the lay members of the Church, for the expression of an opinion by vote for or against the admission of women, the vote to be taken by ballot during the months of October and November, 1890. The same was also to be submitted to the Annual Conferences in 1891.

**207. What was the result of the vote in the Conferences and of the lay membership?**

In the Conferences: for, 5,602; against, 5,151. Of the lay members: for, 235,668; against, 163,843.

**208. What was the vote in the Annual Conferences for the change of the Restrictive Rule to allow the admission of women?**

For the change, 5,634; against, 4,717; total votes, 10,351; necessary three-fourths majority, 7,764; votes lacking to effect change, 2,130.

**209. What action was taken affecting the entire ministry?**

The ministerial term was extended from three to five years for pastors, and from four to six years for presiding elders.

**210. Where and when was the twenty-first Delegated General Conference held?**

In Omaha, Neb., May 2-26, 1892. One hundred and thirteen Annual Conferences were represented by 315 ministerial and 189 lay delegates; total, 504.

**211. What action distinguished this Conference?**

It provided for the submission to the Annual Conferences held during the autumn of 1895 and the spring of 1896 of a proposition to amend the second Restrictive Rule so as to declare that lay delegates to the General Conference "must be male members." It also provided for the submission of the same question to a vote of the laity during the months of October and November, 1894.

**212. In case this did not pass the Annual Conferences, how was the Restrictive Rule thenceforth to be construed?**

It was provided in that event that the rule should be construed so that the term "lay delegates" should include men and women.

**213. What action was taken in regard to equal ministerial and lay representation in the General Conference?**

To the Annual Conferences of 1894 was submitted a proposition to change the second Restrictive Rule so as to read, "There shall be from each Annual Conference lay delegates equal in number to the ministerial delegates, who shall deliberate and vote with the ministers as one body."

**214. What action was taken in regard to the ratio of representation?**

A proposition was submitted to the Annual Conferences of 1894 to further amend the above rule so that the ratio of ministerial representation should be fixed at not more than one delegate for every forty-five, and not less than one for every ninety, members of an Annual Conference.

**215. What action was taken in relation to the time for the meeting of the General Conference?**

The first day of May sometimes falls on Sunday; for this reason the proposition to change the time of meeting from the first day of May to the first Wednesday in May was sent down to the Annual Conferences for their decision.

**216. How in this Conference were the delegates seated?**

The ministerial and lay delegates sat apart for the first time, each order occupying a separate place in the same room, but debating and voting as one body unless a separate vote of the two orders was demanded.

**217. What action was taken in regard to the Epworth League?**

It was formally adopted as an integral part of organic Methodism, and a constitution for it was adopted.

**218. What action was taken in regard to education?**

The General Conference approved the establishment of the American University, at Washington, D. C., and accepted the patronage of it, provided that an endowment of not less than five million dollars, aside from the real estate already acquired, should be raised before any department of the university should be opened. A board of trustees for the university was elected, and the General Conference suggested that at least ten million dollars be secured as an endowment.



**219. What historic significance attaches to this Conference?**

It was the centennial General Conference of the Church. The first regular General Conference was held in 1792. This fact was celebrated by special services on the evening of May 19, Bishop Andrews presiding.

**220. What change was authorized in the form of the Discipline?**

A commission was appointed to revise it and given authority to change its language and arrangement where deemed necessary, but not to alter its meaning. They gave us the edition of 1892.

**221. Where and when was the twenty-second Delegated General Conference held?**

In Cleveland, O., May 1-28, 1896. One hundred and twenty-two Annual Conferences were represented by 338 ministerial and 200 lay delegates; total, 538.

**222. What important measures were enacted by this Conference?**

The question of the eligibility of women to a seat in the General Conference and in the Lay Electoral Conferences was decided in their favor by a vote of 425 to 98, and was sent down to the Annual Conferences to be voted on at their next session.<sup>1</sup>

Bishop Bowman, Bishop Foster, and Missionary Bishop Taylor were retired full of years, usefulness, and honors. C. C. McCabe and Earl Cranston were elected and consecrated bishops, and J. C. Hartzell was elected and consecrated bishop of Africa. The powers of a missionary bishop and the word "coördinate," in its relation to missionary bishops and the general superintendents or bishops, were defined. (See ¶ 184 of the Discipline.) The bishops

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<sup>1</sup>The requisite three-fourths majority of all the members of the Annual Conferences was not obtained, and the measure accordingly failed.

were requested to prepare a brief and simple form which may be used for the reception of persons on probation. (Discipline, ¶ 462.) A new form of church certificate and an "Order of Public Worship" were adopted. The method of dividing the Conference claimants' funds was changed. It was enacted that graduates of our institutions of learning who become candidates for our ministry may be received by an Annual Conference, if the Conference so determine, without examination in the studies in which they have passed satisfactorily in the schools, except those relating to doctrine and discipline. Provision was made for the organization of a Mutual Church Insurance Company for the benefit of the Church in the United States. Authority was given for the appointment of a commission, consisting of three bishops, three ministers, and three laymen, to confer with a similar commission of the Methodist Episcopal Church, South, already appointed, in regard to a federation of certain common interests, the commissions from the two Churches being also empowered to confer with like representatives from any other of the Methodist bodies.

Other enactments and changes were made which appear in their appropriate places in the body of this work.

**223. What action was taken on the proposed amendments to the constitution?**

The vote in the Annual Conferences to change the time of meeting of the General Conference from the first day of May to the first Wednesday of May had been, for, 8,663; against, 167. This action of the Annual Conferences was now ratified by a vote of 397 to 19. The constitution was changed so as to read: "The General Conference shall meet on the first Wednesday of May, in the year of our Lord 1900, and thenceforward on the first Wednesday in May once in four years, perpetually, at such hour and in such

## THE DELEGATED GENERAL CONFERENCES

place in the United States as the General Conference may from time to time direct.”

The votes in the Annual Conferences on the propositions for other constitutional changes had been as follows:

1. On equal ministerial and lay representation, submitted by the General Conference of 1892: “*Resolved*, That the General Conference hereby recommends the following proposition to the Annual Conferences to be held in 1894, to wit: to amend section 2, paragraph 67, of the Discipline, so that the section shall read as follows: ‘The General Conference shall not allow of more than one ministerial representative for every fourteen members of an Annual Conference, nor of a less number than one for every forty-five; *provided*, nevertheless, that, when there shall be in any Annual Conference a fraction of two thirds the number which shall be fixed for the ratio of representation, such Annual Conference shall be entitled to an additional delegate for such fraction; and *provided*, also, that there shall be from each Annual Conference lay delegates equal in number to the ministerial delegates, who shall deliberate and vote with the ministers as one body; and *provided*, further, that no Conference shall be denied the privilege of one ministerial and one lay delegate.’” In favor of the amendment, 2,894; against, 6,138. The proposition was therefore lost, through the failure to obtain a three-fourths majority of all the members of the Annual Conferences.

2. On the ratio of ministerial representation, submitted by the General Conference of 1892: “*Resolved*, That the General Conference submits the following proposition to the Annual Conferences of 1894, to wit: to amend line 4, section 2, paragraph 67, of the Discipline so as to read: ‘Not more than one for every forty-five, nor less than one for every ninety.’” In favor, 3,053; against, 4,599. Lost.

3. On the same subject, submitted by the South Carolina Annual Conference: “The South Carolina Conference,

regarding the above proposition [that submitted by the General Conference] as defective in form, duly submits the following alternative proposition, to wit: to amend the first two clauses of section 2, paragraph 67, so that they shall read as follows: 'The General Conference shall not allow of more than one ministerial representative for every forty-five members of an Annual Conference, nor of a less number than one for every ninety.'" In favor, 4,174; against, 3,904. Lost.

4. On the same subject, submitted by the Colorado Annual Conference, to "strike out the words 'forty-five' in the fourth line of section 2, paragraph 67, of the Discipline, and insert instead the words 'sixty-five,' so that the clause as amended shall read as follows: 'The General Conference shall not allow of more than one ministerial representative for every fourteen members of an Annual Conference, nor of a less number than one for every sixty-five.'" In favor, 6,964; against, 2,733. Lost.

5. On qualification of lay delegates, submitted by the General Conference of 1892: "*Resolved*, That we submit to the Annual Conferences the proposition to amend the second Restrictive Rule by adding the words 'and such delegates must be male members' after the words 'two lay delegates for an Annual Conference,' so that it will read: 'Nor of more than two lay delegates for an Annual Conference, and said delegates must be male members.'" In favor, 474; against, 3,648.

6. On the same subject, submitted by the Baltimore and Colorado Annual Conferences, to "amend the second Restrictive Rule by adding the words 'and said delegates may be men or women' after the words 'two lay delegates for an Annual Conference,' so that the entire clause will read: 'Nor of more than two lay delegates for an Annual Conference, and said delegates may be men or women.'" In favor, 7,354; against, 2,608.

**224. How was the question of the eligibility of women to membership in the Lay Electoral Conferences and in the General Conference finally decided?**

By the action of the General Conference of 1892 the secretary was directed to place upon the General Conference roll for 1896 those presenting certificates of election. Four women having been elected to the General Conference of 1896, they were seated in that body. Their right to seats was challenged, and the question of their eligibility was referred to a special committee, which agreed upon a compromise report which was adopted by a vote of 425 to 98. The adoption of the report by more than the constitutional two-thirds majority settled the question in favor of the eligibility of women so far as the General Conference was concerned. The question was then submitted to Annual Conferences held in the fall of 1896 and spring of 1897, but failed. By the adoption of the new constitution in 1900 they were made eligible to the Lay Electoral Conferences and to the General Conference.

**224a. Where and when was the twenty-third Delegated General Conference held?**

In Chicago, Ill., May 2-29, 1900. One hundred and twenty-four Annual Conferences were represented by 358 ministerial and 356 lay delegates; total, 714. Of the lay delegates, 145 were elected as provisional, but the change of the second Restrictive Rule having been completed by the unanimous vote of the General Conference, they were admitted to seats.

**224b. What important measures were enacted by this Conference?**

Action on the change of the second Restrictive Rule was completed, providing for equal representation of the ministry and laity in the General Conference. The con-

stitution of the Church was adopted and sent down to the Annual Conferences for their action in 1901.

The time limit was removed. Class leaders were excluded from membership in the Quarterly Conference unless approved by that body. It established episcopal residences in Europe and Eastern Asia; substituted the word "superannuated" for that of "noneffective" in the case of retired bishops, and gave direction for their support. Designated Zurich, Switzerland, and Shanghai, China, as episcopal residences; placed the assignment of residence for each bishop in the hands of the General Conference Committee on Episcopacy, subject to the approval of the General Conference, and directed that the bishops maintain a *bona fide* residence in the place to which the General Conference assigned them. Limited the time of the supernumerary relation, and imposed certain obligations. (Discipline, ¶ 176.)

Enacted that but one general secretary for each of the organized benevolences of the Church should be elected, except in the case of the Freedmen's Aid and Southern Education Society. Any of the other societies requiring more than one secretary should have an assistant, elected by the General Conference, who shall be first assistant secretary. Authorized a new Hymnal, smaller and less expensive than the one now in use. Instructed the Book Committee to fix salaries of General Conference officers on a graduated scale according to the nature and degree of responsibility belonging to his office. It was ordered that certificates from our regular theological seminaries and from colleges approved by our University Senate shall be accepted by Annual Conferences in examination of candidates, with certain limitations. (Discipline, Appendix, ¶ 64.) A new chapter on Sunday schools. Bishop E. G. Andrews was appointed to edit the new Discipline, and in connection with him Drs. W. V. Kelley, J. M.

Buckley, Homer Eaton, G. P. Mains, S. F. Upham, were appointed a committee to rearrange and index it in accordance with the action of the General Conference under the same restrictions as in 1896. (See Question 220.) The commission appointed in 1896 to confer with a similar commission of the Methodist Episcopal Church, South, "in regard to a federation of certain common interests," was continued. (See Question 222.) David H. Moore and John W. Hamilton were elected general superintendents. Edwin W. Parker and Frank W. Warne were elected missionary bishops for Southern Asia. Some of the Christian Advocates were consolidated and some discontinued.

**224c. Where and when was the twenty-fourth Delegated General Conference held?**

In Los Angeles, Cal., May 4-29, 1904. One hundred and thirty Annual Conferences were represented by 375 ministerial and 374 lay delegates; total, 749. Every part of the United States was represented and the following foreign countries: India, China, Japan, Malaysia, Africa, Italy, Germany, Norway, Sweden, Denmark, Switzerland, Mexico, and South America.

It was one of the most important Conferences ever held by the Methodist Episcopal Church. Some of its most important acts were: the retiring of six bishops, men of God, who during a long and faithful ministry had done much to guide and mold the denomination, and whose names are household words in all the Church; the electing of seven new bishops and four missionary bishops; providing for the unification of the publishing interests and the consolidation of the benevolent work of the Church; the provision of a common Order of Worship, a common Hymnal and Catechism for our own Church, the Methodist Episcopal Church, South, and as many other branches of the Methodist family as may choose to adopt them; recom-

mending a change in the third Restrictive Rule by a vote of 517 ayes to 27 noes, so that the General Conference may elect "a bishop or bishops for work among particular races and languages, or for any of our foreign Missions, limiting their episcopal jurisdiction to the same respectively," and sending this down to the Annual and the Lay Electoral Conferences of 1907 and 1908 for their action.<sup>1</sup>

**224d. Where and when was the twenty-fifth Delegated General Conference held?**

In Baltimore, Md., May 6-June 1, 1908. One hundred and thirty-three Annual Conferences in the United States and in foreign countries were represented by 394 ministerial and 392 lay delegates; total, 786. Bishops Stephen M. Merrill, Edward G. Andrews, Charles H. Fowler, James N. FitzGerald, Isaac W. Joyce, and Charles C. McCabe had died. William F. Anderson, John L. Nuelsen, William A. Quayle, Charles W. Smith, Wilson S. Lewis, Edwin H. Hughes, Robert McIntyre, and Frank M. Bristol were elected bishops.

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<sup>1</sup> This proposition was lost. The vote, as reported to the General Conference of 1908, was as follows: Annual Conferences, ayes, 3,110; noes, 7,863. Lay Electoral Conferences, ayes, 1,994; noes, 5,859.



## CHAPTER VI

### THE CONSTITUTION OF THE CHURCH

#### **225. What is a constitution?**

The principles or fundamental laws for the government of an organized body, found in written documents or implied in its institutions, usages, and traditions, and which are not subject to legislative action, and can be changed only by an appeal to the power which confers them.

#### **226. Why is a constitution important or necessary?**

To prevent sudden changes or revolutions which might be inaugurated by designing men or intense partisans, and to render laws and usages stable, permanent, and uniform.

#### **227. What have been the successive steps by which the constitution of the Church reached its present form?**

The section on the General Conference in the Discipline of 1808 was adopted by the General Conference of that year. Various modifications were made by General Conferences from time to time, in accordance with provisions for amendment in that section. It was long felt that the constitution was not satisfactorily defined. The General Conference of 1888 appointed a commission to determine and define the organic law of the Church and the constitution of the General Conference. The General Conference of 1892 postponed action upon their report until 1896.

The report was submitted to the General Conference of 1896, and after discussion the proposed constitution was referred to a commission composed of six ministers, six laymen, and three bishops, whose duty it should be to consider the subject and report to the General Conference of 1900.

**228. What action did the General Conference of 1900 take?**

The commission submitted its report to the Conference, and after discussion and amendment it was adopted and recommended by a vote of 542 for to 94 against. It was ordered to be submitted to the Annual Conferences of 1901 for their action. If the Annual Conferences should concur by the required three-fourths vote, the bishops were authorized to declare it to be duly adopted and in force as the constitution of the Methodist Episcopal Church.

**229. What was the vote of the Annual Conferences?**

The total vote in the Annual Conferences was 11,081; of this number 8,552 voted to concur. This being more than the required three fourths of all present and voting, the bishops, at their semiannual meeting, May 6, 1902, declared the constitution adopted and made formal proclamation of the same.

**230. What is the constitution now in force?**

PREAMBLE

In order the better to preserve our historic heritage, and the more effectually to cooperate with other branches of the one Church of Jesus Christ in advancing the kingdom of God among men, we, the ministers and laymen of the Methodist Episcopal Church, in accordance with the methods of constitutional legislation in force among us, hereby ordain, establish, and set forth as the fundamental law or constitution of the Methodist Episcopal Church the Articles of Religion, the Gen-

# THE CONSTITUTION OF THE CHURCH

eral Rules, and the Articles of Organization and Government, here following, to wit:

## DIVISION I. ARTICLES OF RELIGION

## DIVISION II. THE GENERAL RULES

## DIVISION III. ARTICLES OF ORGANIZATION AND GOVERNMENT

### CHAPTER I. PASTORAL CHARGES, QUARTERLY AND ANNUAL CONFERENCES

ARTICLE I. PASTORAL CHARGES.—Members of the Church shall be divided into local societies, one or more of which shall constitute a pastoral charge.

ARTICLE II. QUARTERLY CONFERENCES.—A Quarterly Conference shall be organized in each pastoral charge, and be composed of such persons and have such powers as the General Conference may direct.<sup>5</sup>

ARTICLE III. ANNUAL CONFERENCES.—The traveling preachers shall be organized by the General Conference into Annual Conferences, the sessions of which they are required to attend.

### CHAPTER II. THE GENERAL CONFERENCE

ARTICLE I. HOW COMPOSED.—The General Conference shall be composed of ministerial and lay delegates, to be chosen as hereinafter provided.

ARTICLE II. MINISTERIAL DELEGATES.—§ 1. Each Annual Conference shall be entitled to at least one ministerial delegate. The General Conference shall not allow more than one ministerial delegate for every fourteen members of an Annual Conference, nor less than one for every forty-five; but for a fraction of two thirds or more of the number fixed by the General Conference as the ratio of representation an Annual Conference shall be entitled to an additional delegate.

§ 2. The ministerial delegates shall be elected by ballot by the members of the Annual Conference at its session immediately preceding the General Conference. Such delegates shall be elders, at least twenty-five years of age, and shall have been members of an Annual Conference four successive years, and at the time of their election and at the time of the session

of the General Conference shall be members of the Annual Conference which elected them. An Annual Conference may elect reserve delegates, not exceeding three in number, and not exceeding the number of its delegates.

§ 3. No minister shall be counted twice in the same year in the basis for the election of delegates to the General Conference, nor vote in such election where he is not counted, nor vote in two Conferences in the same year on a constitutional question.

ARTICLE III. LAY DELEGATES.—§ 1. A Lay Electoral Conference shall be constituted quadrennially, or whenever duly called by the General Conference, within the bounds of each Annual Conference, for the purpose of electing lay delegates to the General Conference, and for the purpose of voting on constitutional changes. It shall be composed of lay members, one from each pastoral charge within its bounds, chosen by the lay members of the charge over twenty-one years of age, in such manner as the General Conference may determine. Each pastoral charge shall also elect in the same manner one reserve delegate. Members not less than twenty-one years of age, and holding membership in the pastoral charges electing them, are eligible to membership in the Lay Electoral Conference.

§ 2. The Lay Electoral Conference shall assemble at the seat of the Annual Conference on the first Friday of the session immediately preceding the General Conference, unless the General Conference shall provide otherwise.

§ 3. The Lay Electoral Conference shall organize by electing a president and secretary, shall adopt its own rules of order, and shall be the judge of the election, returns, and qualifications of its own members.

§ 4. Each Lay Electoral Conference shall be entitled to elect as many delegates to the General Conference as there are ministerial delegates from the Annual Conference. A Lay Electoral Conference may elect reserve delegates, not exceeding three in number, and not exceeding the number of its delegates. These elections shall be by ballot.

§ 5. Lay members twenty-five years of age, or over, holding membership in pastoral charges within the bounds of the Lay Electoral Conference, and having been lay members of the

## THE CONSTITUTION OF THE CHURCH

Church five years next preceding, shall be eligible to election to the General Conference. Delegates-elect who cease to be members of the Church within the bounds of the Lay Electoral Conference by which they were elected shall not be entitled to seats in the General Conference.

ARTICLE IV. CREDENTIALS.—The secretaries of the several Annual and Lay Electoral Conferences shall furnish certificates of election to the delegates severally, and send a certificate of such election to the secretary of the preceding General Conference immediately after the adjournment of said Annual or Lay Electoral Conference.

ARTICLE V. SESSIONS.—§ 1. The General Conference shall meet at ten o'clock on the morning of the first Wednesday in the month of May, in every fourth year from the date of the first Delegated General Conference—namely, the year of our Lord 1812—and at such place in the United States of America as shall have been determined by the preceding General Conference, or by a Commission to be appointed quadrennially by the General Conference, and acting under its authority; which Commission shall have power also in case of emergency to change the place for the meeting of the General Conference, a majority of the General Superintendents concurring in such change.

§ 2. The General Superintendents, or a majority of them, by and with the advice of two thirds of all the Annual Conferences, shall have the power to call an extra session of the General Conference at any time, constituted in the usual way; such session to be held at such time and place as a majority of the General Superintendents, and also of the above Commission, shall designate.

§ 3. In case of a great emergency two thirds of the General Superintendents may call special sessions of the Annual Conferences, at such time and place as they may think wise, to determine the question of an extra session of the General Conference, or to elect delegates thereto. They may also, in such cases, call extra sessions of the Lay Electoral Conferences for the purpose of electing lay delegates to the General Conference.

ARTICLE VI. PRESIDING OFFICERS.—§ 1. The General Conference shall elect by ballot from among the traveling elders as many General Superintendents as it may deem necessary.

## ONE THOUSAND QUESTIONS AND ANSWERS

§ 2. The General Superintendents shall preside in the General Conference in such order as they may determine; but if no General Superintendent be present, the General Conference shall elect one of its members to preside pro tempore.

§ 3. The presiding officer of the General Conference shall decide questions of order, subject to an appeal to the General Conference; but questions of law shall be decided by the General Conference.

ARTICLE VII. ORGANIZATION.—When the time for opening the General Conference arrives the presiding officer shall take the chair, and direct the secretary of the preceding General Conference, or in his absence one of his assistants, to call the roll of the delegates-elect. Those who have been duly returned shall be recognized as members, their certificates of election being prima facie evidence of their right to membership; provided, however, that in case of a challenge of any person thus enrolled, such challenge being signed by at least six delegates from the territory of as many different Annual Conferences, three such delegates being ministers and three laymen, the person so challenged shall not participate in the proceedings of the General Conference, except to speak on his own case, until the question of his right shall have been decided. The General Conference shall be the judge of the election, returns, and qualifications of its own members.

ARTICLE VIII. QUORUM.—When the General Conference is in session it shall require the presence of two thirds of the whole number of delegates to constitute a quorum for the transaction of business; but a less number may take a recess or adjourn from day to day in order to secure a quorum, and at the final session may approve the Journal, order the record of the roll call, and adjourn *sine die*.

ARTICLE IX. VOTING.—The ministerial and lay delegates shall deliberate together as one body. They shall also vote together as one body with the following exception: A separate vote shall be taken on any question when requested by one third of either order of delegates present and voting. In all cases of separate voting it shall require the concurrence of the two orders to adopt the proposed measure; except that for changes of the constitution a vote of two thirds of the General Conference shall be sufficient, as provided in Article XI.

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ARTICLE X. POWERS AND RESTRICTIONS.—The General Conference shall have full power to make rules and regulations for the Church under the following limitations and restrictions, namely:

§ 1. The General Conference shall not revoke, alter, nor change our Articles of Religion, nor establish any new standards or rules of doctrine contrary to our present existing and established standards of doctrine.

§ 2. The General Conference shall not organize nor authorize the organization of an Annual Conference with less than twenty-five members.

§ 3. The General Conference shall not change nor alter any part or rule of our government so as to do away episcopacy, nor destroy the plan of our itinerant General Superintendency; but may elect a Missionary Bishop or Superintendent for any of our foreign Missions, limiting his episcopal jurisdiction to the same respectively.

§ 4. The General Conference shall not revoke nor change the General Rules of our Church.

§ 5. The General Conference shall not deprive our ministers of the right of trial by the Annual Conference, or by a select number thereof, nor of an appeal; nor shall it deprive our members of the right of trial by a committee of members of our Church, nor of an appeal.

§ 6. The General Conference shall not appropriate the produce of the Book Concern, nor of the Chartered Fund, to any purpose other than for the benefit of the traveling, supernumerary, and superannuated preachers, their wives, widows, and children.

ARTICLE XI. AMENDMENTS.—The concurrent recommendation of two thirds of all the members of the several Annual Conferences present and voting, and of two thirds of all the members of the Lay Electoral Conferences present and voting, shall suffice to authorize the next ensuing General Conference by a two-thirds vote to alter or amend any of the provisions of this constitution excepting Article X, § 1; and also, whenever such alteration or amendment shall have been first recommended by a General Conference by a two-thirds vote, then so soon as two thirds of all the members of the several Annual Conferences present and voting, and two thirds of all the

members of the Lay Electoral Conferences present and voting, shall have concurred therein, such alteration or amendment shall take effect; and the result of the vote shall be announced by the General Superintendents.

RESTRICTIVE RULES

**231. What were the Restrictive Rules as originally adopted?**

In the Discipline of 1808 they read as follows:

The General Conference shall have full powers to make rules and regulations for our Church, under the following limitations and restrictions, namely:

1. The General Conference shall not revoke, alter, or change our Articles of Religion, nor establish any new standards or rules of doctrine contrary to our present existing and established standards of doctrine.

2. They shall not allow of more than one representative for every five members of the Annual Conference, nor allow of a less number than one for every seven.

3. They shall not change or alter any part or rule of our government so as to do away episcopacy or destroy the plan of our itinerant General Superintendency.

4. They shall not revoke or change the General Rules of the United Societies.

5. They shall not do away the privileges of our ministers or preachers of trial by a committee, and of an appeal; neither shall they do away the privileges of our members of trial before the society or by a committee, and of an appeal.

6. They shall not appropriate the produce of the Book Concern, or of the Chartered Fund, to any purpose other than for the benefit of the traveling, supernumerary, superannuated, and worn-out preachers, their wives, widows, and children. Provided, nevertheless, that upon the joint recommendation of all the Annual Conferences, then a majority of two thirds of the General Conference succeeding shall suffice to alter any of the above restrictions.



**232. What changes have been made in the rules since 1808?**

The second rule, which defines and limits the ratio of representation in the General Conference, has been changed several times. In 1836 it was so changed as to allow not more than one delegate for fourteen members of an Annual Conference, nor less than one for every thirty, and to allow an additional delegate for a two-thirds fraction of the fixed ratio; provided, however, that no Conference should be denied two delegates. In 1864 this last was changed to "one delegate." In 1860 the rule was made to read, "nor allow of a less number than one for every forty-five." In 1872 it was so changed as to permit the admission of not "more than two lay delegates for any Annual Conference." In 1884, the proviso at the end of this rule was changed to read, "of one ministerial and of one lay delegate." In 1900 the rule was changed to read, "nor of more lay delegates from an Annual Conference than there are ministerial delegates from such Annual Conference."

The third Restrictive Rule was changed in 1856. The General Conference of that year authorized the following addition, which was sent down to the Annual Conferences and concurred in by them: "But may appoint a missionary bishop or superintendent for any of our foreign missions, limiting his jurisdiction to the same respectively." This, though authorized in 1856, does not appear in the Discipline until 1868.

## ARTICLES OF RELIGION

**233. What are the Articles of Religion?**

They are a condensed statement of Christian doctrine held by the Methodist Episcopal Church, but they do not include all phases of doctrinal truth as taught by our standards.

**234. What was their origin?**

They are an abridgment of the Thirty-nine Articles of the Church of England made by Mr. Wesley for the Methodist societies in America, and brought by Dr. Coke in 1784.

**235. What made them authoritative here?**

They were adopted by the General Conference when the Church was organized, and became part of its recognized creed and constitution.

**236. How do they differ from the Thirty-nine Articles of the Church of England?**

The following of the Thirty-nine Articles are omitted: those numbered 3, 8, 13, 15, 17, 18, 20, 21, 23, 26, 29, 33, 35, 36, and 37. Some of those retained are changed and condensed.

**237. Why did Mr. Wesley make these changes?**

That the Articles might be better adapted to the theological thought and temper of the times.

**238. What changes did the "Christmas Conference" of 1784 make in Mr. Wesley's abridgment?**

The abridgment contained twenty-four articles. The Conference of 1784 added that "Of the Rulers of the United States of America," which is now numbered twenty-three. This was first printed in the Sunday Service in 1786, and was changed in 1790 by adding the words "the President"; and in 1804 the clause, "the general act of confederation," was changed to "the Constitution of the United States," making the article comport with the changes in our civil government.<sup>1</sup>

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<sup>1</sup> In the different editions of the Articles many changes have been made from time to time, most of them typographical or substitutions of modern terms of expression. The following only is deemed of importance: from the second article the words "begotten from everlasting of the Father" were omitted in 1786, probably without authority or motive.

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## GENERAL RULES

### **239. What are the General Rules?**

A concise statement for the regulation of Christian life and deportment, so general as to be applicable to all Methodist societies. These rules are now in force in every branch of Methodism in the world. Their purity and accord with the Word of God, and their value as a formula for the guidance of Christian conduct have been the admiration of jurists and theologians. They form "one of the completest systems of Christian ethics or morals for its size which ever was published by an uninspired writer."

### **240. What was their origin?**

They were published at Newcastle-upon-Tyne, February 23, 1743. A corrected edition was issued, signed by John and Charles Wesley, May 1, 1743.

### **241. What was their object?**

Wesley had, up to 1743, governed the societies by verbal instructions and direct authority; but it was impossible to do so longer, because of their increasing number. These rules were prepared to secure uniformity in the admission of members.

### **242. What gives them force in the Methodist Episcopal Church?**

They had force from the first in the societies, were adopted by the Conference when the Church was organized, and have always been regarded as a part of its constitutional law. They are protected by the fourth Restrictive Rule, and cannot be changed except as the Restrictive Rules provide.

### **243. What changes have been made in them since their adoption in 1784?**

A rule was adopted in 1789 forbidding "the buying or selling the bodies and souls of men, women, or children

with an intention to enslave them." This was altered in 1792 and in 1864, and now reads, "Slaveholding; buying or selling slaves." Changes have been made in the rule on drunkenness, etc. (See Questions 823-825.)

**244. Why is a knowledge of these rules important to Methodists?**

Because when admitted to church membership they inducted them and promised to be cheerfully governed by them, and because continuance in the Church is conditioned on their observance.

**245. How are these rules brought to the attention of the people?**

The pastor is required to read and explain them once every year in the congregation, and his attention is called to this duty by the district superintendent, who inquires at the fourth Quarterly Conference, "Have the General Rules been read this year?"

**246. Where can the Articles of Religion, the General Rules, and the Constitution, in their latest amended forms, be found?**

Always in the last edition of the Book of Discipline.

## CHAPTER VII

### CHURCH MEMBERSHIP

**247. What is the one condition required of those who desire to be admitted on probation?**

“A desire to flee from the wrath to come, and to be saved from their sins.”

**248. How is this to be manifested?**

By keeping the General Rules. (See Question 244.)

**249. What is the object of the probationary term?**

To give the probationer an opportunity to study the doctrines, discipline, and usages of the Church, and to give the church an opportunity to learn his fitness for church membership.

**250. How long must one remain on probation?**

No definite time is specified; he is received when recommended by the official board or the leaders and stewards' meeting, on the approval of the pastor.

**251. What is done with probationers who neglect duty and relapse into an ungodly life?**

They are dropped from the record; they are not amenable to trial.

**252. How are probationers received into full membership?**

By a solemn and impressive service, after satisfactory examination by the pastor, having been recommended by the official board or leaders and stewards' meeting and having been baptized.

**253. How are members received from other evangelical churches?**

By certificate, or upon examination, after satisfactory answers to the usual inquiries made of those who are received from probation.

**254. How are members transferred from one church to another?**

The member must state to what church he wishes to be transferred. The pastor shall then send a certificate to the pastor of that church in the form prescribed; he must give a notice of the transfer to the transferred member. When the transfer is acknowledged and recorded it is complete. A certificate shall not be given unless a change of place of holding membership is intended.

**255. If the residence of a member who has removed cannot be ascertained for one year, what shall be done?**

The words "Removed without certificate" shall be written against the name on the church record, and the name shall not be counted in the statistics. But membership can be terminated only by withdrawal, expulsion, or death.

**256. What other directions are given?**

A certificate may not be refused where removal is contemplated except for reasons that justify a trial. A pastor may give a note of recommendation to any member who wishes to unite with any other evangelical denomination.

**257. How are ministers and lay members tried and secured against errors in the administration of discipline?**

The right of trial and of appeal is secured to all by the fifth Restrictive Rule. (See Question 230.) Bishops are tried by a Judicial Conference specially constituted and appointed for that purpose, and have the right of appeal

to the General Conference. (See Question 399.) Traveling preachers are tried by the Annual Conference or by a select number appointed by the Conference (or during the interval between Conferences by the district superintendent), and shall have the right of appeal to the Judicial Conference. On decisions of law they may further appeal to the General Conference. Local preachers or traveling preachers not yet admitted into full membership in an Annual Conference are tried by the District or Quarterly Conference, and have the right of appeal to the next Annual Conference. Lay members are tried before a committee of not less than five members of the Church, selected by the preacher in charge from his church or any part of the district. They have the right of appeal to the court of appeals for members.

**257a. What is a court of appeals for members?**

It consists of a selection made by the district superintendent of one person from each church on his district, who is known as a trier of appeals for members. In case of an appeal a court is summoned by him consisting of not more than fifteen nor less than ten. The trier of appeals from the church of which the accused is a member cannot be a member of the court. The district superintendent presides.

## CHAPTER VIII

### THE MINISTRY

**258. What form of church government did Mr. Wesley deem best for his societies in America?**

The episcopal; but he desired that the episcopacy of his creation should be distinguished by preëminence in labor, piety, and simplicity of life.

**259. How many orders in the ministry have we?**

We acknowledge but two as having scriptural authority; namely, deacons and elders. (See Question 201.)

**260. What is a deacon?**

A minister in regular standing, who has been ordained and authorized to preach the Word, administer baptism, perform matrimony, and assist the elder in the administration of the Lord's Supper, but who cannot consecrate the elements.

**261. How is a deacon constituted?**

By election in an Annual Conference, and the laying on of hands by the bishop in the service of ordination.

**262. What is an elder?**

In churches recognizing three orders the elders constitute the middle order; in the Methodist Episcopal Church they are the second or higher order.

**263. How is an elder constituted?**

By election in an Annual Conference, and the laying on of hands by the bishop and some of the elders present in the service of ordination.



**264. What are the prerogatives of an elder?**

To expound the Word of God, administer the sacraments, solemnize matrimony, and do whatever pertains to the sacred office of the Christian ministry.

**265. Does the power of ordination inhere in the eldership?**

It does, but its exercise is, by the General Conference, restricted to those elders who are elected and consecrated to the office of bishop.

**266. What is a bishop in the Methodist Episcopal Church?**

An elder elected by the General Conference, and consecrated by bishops or elders, to be an overseer or superintendent of other elders and of deacons and over the general interests of the Church. Prior to 1888 a bishop was elected by a simple majority; since that time it has required a two-thirds majority.

**267. If by death or otherwise no bishop remains, what can be done?**

“The General Conference shall elect a bishop, and the elders, or any three of them, who shall be appointed by the General Conference for that purpose shall consecrate him according to the Ritual.”

**268. What are the chief duties of a bishop?**

To preside in the Annual Conferences, divide the Conference into districts, fix the appointments of the preachers, travel through the connection overseeing its temporal and spiritual interests, consecrate bishops, ordain elders and deacons, and prescribe courses of study for applicants for license to preach, for local preachers, for those received on trial in the Annual Conference, and for deaconesses.

**269. May a bishop cease to travel at large through the connection at his own option?**

If he does so without the consent of the General Conference the law declares that "he shall not thereafter exercise, in any degree, the episcopal office in our Church."

**270. To what body is a bishop amenable for his administration and conduct?**

To the General Conference. Complaint against his administration may be forwarded to that body, but due notice of such complaint must be furnished him. In case he be accused of immoral or imprudent conduct or of heresy the General Conference has ordered the manner of his trial. (See Questions 257 and 399.)

**271. What is a missionary bishop?**

A bishop with full episcopal powers, but whose jurisdiction is limited to the specific foreign mission field for which he was elected. He is coördinate with general superintendents in his own field. For a full definition of his coördinate authority, see Discipline, ¶ 184.

**272. To what body is a missionary bishop amenable?**

To the General Conference, the same as is a general superintendent.

**273. How long may a bishop retain his office?**

He may resign it at any time, but may hold it for life unless deposed for cause. The General Conference of 1872 directed that the "episcopacy be denominated effective and noneffective." In 1900 the phrase "noneffective" was changed to "superannuated."

**274. What has been our history as to their tenure of office?**

All have held the office for life except Bishop L. L. Hamline, who resigned in 1852. The General Conference

of 1872 placed Bishop T. A. Morris on the noneffective list, that of 1880 so placed Bishop Levi Scott, and that of 1896 so placed Bishop Thomas Bowman, Bishop R. S. Foster, and Missionary Bishop William Taylor; that of 1904 so placed Bishop Stephen M. Merrill, Bishop Edward G. Andrews, Bishop Cyrus D. Foss, Bishop John M. Walden, Bishop Willard F. Mallalieu, and Bishop John H. Vincent. Bishop J. O. Andrew withdrew in 1845 and Bishop Joshua Soule in 1846 to become bishops in the Methodist Episcopal Church, South, then just organized.

**275. What other offices have we in the ministry?**

Those of district superintendent and pastor.

**276. What is a district superintendent?<sup>1</sup>**

An officer whose function is to preside over a district, which is a territorial and administrative subdivision of an Annual Conference. There are usually from two to six such districts in each Annual Conference. The district superintendents serve under the bishop, and constitute a council which advises him in the exercise of his appointing power over the itinerant preachers.

**277. What power has a district superintendent in this council?**

His influence is great. He usually possesses the knowledge of the preachers and the churches necessary to right action. But his voice is advisory only; the determinative power and the responsibility rest with the bishop.

**278. How are district superintendents selected and appointed?**

They are chosen, appointed, and changed by the bishop alone.

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<sup>1</sup>The name "presiding elder" was first used to designate an office by the Conference of 1792. It continued in use until 1908, when it was superseded by the name "district superintendent."

**279. What are the duties of a district superintendent?**

To travel through his district, to take charge of the traveling and local preachers and exhorters, to change preachers in his district if necessary in the interval between the sessions of the Annual Conference and in the absence of a bishop; to preside in the District and Quarterly Conferences, oversee the spiritual and temporal interests of the churches in his district, see that the Discipline is enforced, attend the bishop when in his district, and at all times inform him of the state of the work committed to his care. (See Discipline, ¶ 179.)

**280. How long may a district superintendent remain on one district?**

For any term not exceeding six years, but if his term expire in the interval between the sessions of the Annual Conference he may be continued until the next session, if the time be not more than six months, after which he may not be appointed to the same district again for six years.

**281. What is a pastoral office?**

The office held by the pastor of a Christian congregation. The people are committed to his care as sheep are committed to the care of a shepherd. It is his duty to feed the flock of God with intellectual and spiritual food, to guide them in the pathway of duty and holiness, and to guard them from spiritual danger and harm. It is alluded to by Paul in these words (Acts 20. 28): "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."

**282. In what light is this office regarded in the Methodist Episcopal Church?**

As an office of the highest importance, inferior to none; an office established by divine authority, not temporal, but

spiritual; an office of instruction, admonition, and consolation.

**283. What is a preacher in charge, and how long may he remain on one circuit or station?**

One placed in charge of a circuit or station, and responsible for the proper administration of discipline and all the interests of the Church. He may be reappointed every year for any number of years at the discretion of the bishop. For thirty-two years there was no time limit. In 1804 the limit was placed at two years, in 1864 at three years, in 1888 at five years for pastors and six years for presiding elders; in 1900 the limit was removed from the pastorate.

**284. Must he be a member of Conference?**

Not necessarily. He may be a local preacher, ordained or unordained, who is appointed by a district superintendent as a "supply"; but this is an exception. Generally he is a member of an Annual Conference.

**285. What are the duties of a preacher in charge?**

He has full charge of the temporal and spiritual interests of the church as preacher and pastor. His specific duties are given in the Discipline. (See ¶ 173.)

**286. What is meant by a "supply"?**

One who, while not an effective member of an Annual Conference, is appointed to be pastor of a circuit or station, usually by the district superintendent.

**287. What relation does he sustain to the Annual Conference?**

If he is a local preacher he sustains no relation to the Conference; if he is a supernumerary or superannuated member of any Conference his relation remains the same.

**288. By what steps is membership in an Annual Conference reached?**

One must be a local preacher and be recommended to the Annual Conference by the Quarterly Conference as a proper person to be admitted into the traveling connection; if there be a District Conference in his district he must be approved by it. His scholarship should, at least, be equivalent to that prescribed by the University Senate for admission to college. He must deposit with the Committee on Conference Relations written answers to the following questions: (1) Are you in debt so as to embarrass you in the work of the ministry? (2) Will you wholly abstain from the use of tobacco? If received by Annual Conference he is on trial, and must pursue the prescribed course of study for two years. If he pass the examination he may be admitted to full connection by vote of the Conference. If sent to a charge while on trial he may solemnize matrimony according to the laws of the State, though not ordained.

**289. How are the relations of members of an Annual Conference designated?**

As effective, supernumerary, and superannuated.

**290. What is an effective preacher?**

One who undertakes all the labor and responsibility of a pastorate or other ministerial charge.

**291. What is a supernumerary preacher?**

One who, because of impaired health or other sufficient reason, is temporarily unable to perform the full work of a charge. He may, or may not, receive an appointment, according to the judgment of his Annual Conference. If he receives an appointment it is usually a light charge or in connection with a colleague who is effective. The relation is limited to five years in succession.

**292. What is a superannuated preacher?**

One who, by reason of affliction, infirmity, or age, is permanently disabled for effective ministerial labor, but still remains a member of an Annual Conference.

**293. What is a local preacher?**

One who is licensed to preach by a Quarterly Conference, or by a District Conference if there be one, but is not a member of an Annual Conference or subject to the appointing power.

**294. How is a local preacher constituted?**

He must be recommended by the society of which he is a member or by the leaders and stewards' meeting, must pass a satisfactory examination in the studies prescribed for candidates for license to preach, and be examined in the presence of the District or Quarterly Conference on the subject of doctrine and discipline. He must also give a satisfactory answer to the question, Will you wholly abstain from the use of tobacco? He must be licensed to preach by the District or Quarterly Conference, and his character and usefulness must be examined annually before his license is renewed.

**295. Is a local preacher eligible to ordination?**

He is eligible to the orders of a deacon when he has preached four years from the time of his being licensed, and to the orders of an elder in four years from his ordination as a local deacon. He must pass an examination in the prescribed course of study. For local preachers who are admitted on trial in an Annual Conference, see Discipline, ¶¶ 167 and 170.

**296. May a local preacher be employed as a pastor?**

He may be so employed and appointed by the district superintendent, and must then hold his membership in

the church of which he is pastor. If unordained he cannot baptize, but may solemnize matrimony where the laws of the State permit.

**297. What is an exhorter?**

A lay officer of the church who is authorized to hold meetings for exhortation and prayer under the direction of the pastor. The office is nearly as old as Methodism.

**298. How is an exhorter constituted?**

He must be recommended by the class of which he is a member or by the leaders and stewards' meeting. The pastor may then grant him a license to exhort.

**299. What are the duties and privileges of an exhorter?**

To hold meetings for prayer and exhortation, subject to the direction of the pastor, and to attend the sessions of the District or Quarterly Conference, and present to that body a written report of his work. He is amenable to the Quarterly Conference, and must appear before that body annually for examination of character and for renewal of his license. The license, if renewed, is signed by the presiding officer.

DEACONESSES

**300. What is a deaconess?**

A godly woman called and set apart by the Church for specific work connected with its charitable and evangelistic enterprises.

**301. When was the office of deaconess first recognized in Methodism?**

Mr. Wesley appointed men and women to visit, nurse, and relieve the sick, and wrote in reference to them: "Upon reflection I saw how exactly in this also we had copied after the primitive Church. What were the ancient



deacons? What was Phoebe, the deaconess, but such a visitor of the sick?" Thus at the beginning of the Methodist movement the office and work of the deaconess were suggested.

**302. When were deaconesses first employed in the Methodist Episcopal Church?**

In 1873, in our German Mission, by Rev. Carl Weiss, who commenced with two deaconesses. The number has now largely increased, and Methodist deaconess homes are established in many of the chief cities of the German empire.

**303. What was the origin and what the development of the work in the Methodist Episcopal Church?**

In June, 1887, Mrs. Lucy Rider Meyer induced eight young women, students in the Missionary Training School, to spend the summer in work for the poor of Chicago, and opened the first deaconess home in connection with the training school later in the same year, with Miss Isabella Thoburn as superintendent.

During the years from 1886 to 1888 Miss Jane M. Bancroft, then dean of the Woman's College, at Evanston, Ill., went to Europe for study and observation. She was providentially led to investigate societies organized for the uplift of the neglected classes. In England, Switzerland, and France she saw the deaconesses consecrated to lives of holy service among the poor. Moved with a desire to see her own Church profit by all that is best in the Old World, she wrote to Mrs. R. S. Rust, then corresponding secretary of the Woman's Home Missionary Society, asking what she might do to help that society. Mrs. Rust replied, "Study thoroughly the deaconess movement as you see it abroad, and come back to lead the hosts of the Woman's Home Missionary Society along those lines."

This was the initial impulse which has eventuated in the magnificent work of that society.

At the meeting of the General Board of Managers, held in Boston in November, 1888, Miss Bancroft was present, and by her public addresses created in others the intense enthusiasm she felt in her own soul.

A Committee on Deaconess Work was appointed, with Miss Bancroft as chairman, and for two years thereafter she devoted her time and talents to the planting and development of deaconess homes with wonderful success, and the present status of the work is largely due to her efforts. This department of the Woman's Home Missionary Society has its own form and field, and is known as the Bureau for Deaconess Work. This was established in 1889 with Miss Bancroft (now Mrs. Jane Bancroft Robinson) as secretary, which position she held until 1904. During these years the deaconess department grew to such magnitude as to require a division of labor. Mrs. Robinson then asked to be relieved of these heavy responsibilities, and in consequence, upon her recommendation, five new deaconess bureaus and one standing committee were formed from the existing work, and each bureau secretary reports to the general superintendent of deaconess work the homes under her care. At the General Conference of 1888 the order was adopted as one of the working forces of the Church, and Disciplinary provision was made for it.

**304. Who has the general oversight of the deaconess work?**

The Board of Bishops, and to them the General Deaconess Board makes an annual report.

**305. What is the General Deaconess Board?**

It is composed of eleven members, two of whom are bishops designated by the Board of Bishops, and nine other members: three at large, and two representatives from

each of the three forms of deaconess administration, all nominated by the Board of Bishops and elected quadrennially by the General Conference. Those elected continue in office until their successors are elected. The Board of Bishops fill vacancies during the quadrennium according to the classification named. The time and place of their annual meeting is fixed by themselves. Six members constitute a quorum.

**306. What form does the work take in foreign fields?**

1. In foreign fields under the supervision of general superintendents there may be a board composed of the superintendent in charge and four other members nominated by the Board of Bishops and elected quadrennially by the General Conference.

2. In a mission field which is under the supervision of missionary bishops there may be a board composed of the missionary bishops of that field and four other members, two at large and two from the Woman's Foreign Missionary Society, to be nominated by the said missionary bishops and elected quadrennially by the General Conference.

These boards exercise within their fields the functions of the General Deaconess Board. Vacancies may be filled by the bishop having jurisdiction over the field where the vacancy occurs.

**307. What other powers are vested in the General Deaconess Board?**

They may publish a statement each year in behalf of the cause and with reference to the relief funds; questions of difference in the administration of deaconess work must be submitted to them in writing, and the final determination of the matter is with them; they fix the maximum support of the deaconess, which is to be as uniform as practicable throughout the Church. They shall approve

general rules for the government of homes, institutions, and for all deaconesses, and adopt a distinctive garb to be worn by all deaconesses throughout the Church and a distinctive garb to be worn by candidates during their probation.

**308. What are the differences in administration?**

While, by the direction of the General Deaconess Board, the deaconess work is unified as a whole, in being under the auspices of the Church, it has developed along three different lines with reference to administration:

1. There are the homes of German Methodism, governed by local boards and united under the general supervision of the German Central Deaconess Board.

2. There are homes governed solely by local boards, or associated with local societies that are not connectional societies of the Church.

3. There are homes governed by local boards, united under the general oversight of the Woman's Home Missionary Society.

Each form of deaconess administration is free to employ secretaries in the interest of their work and determine their duties.

**309. What is a Conference Deaconess Board?**

It consists of nine members, three of whom are women, appointed by the Conference to serve for three years. The election must be so arranged that three members are chosen each year. They are authorized to license deaconesses; to transfer them on the recommendation of the local board or governing body of any one of the three forms of deaconess administration. They must see that all charters, deeds, and other conveyances conform strictly to the Discipline and to the law of the State. This board may exercise appellate authority in questions between institutions within

its jurisdiction, but its decisions may be reversed by the General Deaconess Board.

The local board of management of deaconess institutions must report to the Conference Board the number of deaconesses in the institution, how employed, the amount of money received and expended, and such other information as may be desired. The local board has authority to assign the deaconesses under its control to their fields of labor, subject to the approval of the Conference Board.

The Conference Deaconess Board must report all information to the Annual Conference and to the General Deaconess Board.

**310. What are the general regulations for deaconesses?**

To receive license she must be unmarried, over twenty-three years of age, and be recommended by the Quarterly Conference of the church of which she is a member. She must present a certificate of good health from a reputable physician. If she comes from a deaconess institution she must present a certificate from the superintendent or manager. She must have given two years of continuous probationary service; or, as an equivalent, two years of satisfactory study in a training school, or two years of service in a hospital, or two years divided between training school and hospital. She must have passed an examination satisfactory to the Conference Board as to religious qualifications, and in the course of study prescribed by the bishops.

The Conference Board may license such women, and they are then entitled to consecration according to the order of service in the Discipline. (Discipline, ¶ 470.) No person can be recognized or employed as a deaconess who fails to comply with these requirements. Each must wear the distinctive garb, but the wearing of it by anyone else is a violation of the order and Discipline of the Church.

The license must be renewed annually by the Conference Board on the recommendation of the Quarterly Conference of the church with which she is connected. The Annual Conference approval must be obtained on the recommendation of the Conference Board. Each deaconess must be enrolled as a member in a deaconess institution or mother-house or in the list of deaconesses of one of the three forms of deaconess administration.

A deaconess when detailed for service in a particular church or institution shall be under the direction of the pastor or officers of the institution in which she is engaged. If in service outside an organized charge she is under the direction of the form of deaconess administration to which she belongs.

A deaconess may be transferred from one Conference to another with the consent of the two Conference Boards concerned.

A young woman graduate from our advanced schools who is not free to enter for a lifelong service may enter for a shorter term, but not less than three years.

A deaconess employed by a church of which she is a member shall be a member of the Quarterly Conference when approved for membership, and shall report to that body.

**311. May a deaconess resign her office after she has been consecrated?**

She may at any time resign, or discontinue the work. If she does she must return the license and certificate of consecration to the Conference Board, and must not wear the deaconess garb. If a deaconess retires for reasons satisfactory to the board of the deaconess administration with which she is connected she receives from that board a certificate of honorable discharge. She may retain her license and certificate of consecration, but the date of discharge must be entered on each by the president of the

Conference Board. Such deaconesses may be restored and receive a license at the discretion of the Conference Board from which she was discharged without reëxamination or probation, but must be recommended by a Quarterly Conference and present a new certificate of health. The date of such restoration is inscribed on her certificate of consecration by the president of the Conference Board.

**312. What provision is made for the support of retired deaconesses?**

A deaconess no longer able to continue her work on account of age or other disability may be retired and placed on the list of retired deaconesses by action of the governing body of the deaconess administration with which she is connected.

Each retired deaconess who entered the work under forty years of age, if approved by the deaconess administration with which she is connected, is entitled to receive from the relief fund of said administration such an allowance as may be determined by the General Deaconess Board.

**313. What provision is made for a relief fund?**

The administrative bodies are now accumulating a Permanent Deaconess Fund. It is recommended that further measures be taken to adequately provide for all deaconesses.

It is enjoined that each deaconess institution shall pay into the Permanent Deaconess Fund of the deaconess administration with which it is connected \$10 per annum for each licensed deaconess and \$5 per annum for each probationer or unlicensed worker. Each station served by a deaconess shall pay \$15 per year for each licensed deaconess and \$10 per year for each probationer or unlicensed deaconess.

**314. What action has been taken by the General Conference to guard the property interests of the Methodist Episcopal Church in the deaconess homes and institutions?**

No institution can be recognized as a deaconess institution of the Methodist Episcopal Church until it is authorized by the Annual Conference and approved by the General Deaconess Board.

All property for deaconess institutions must be held in trust for the Methodist Episcopal Church. This may be by the Woman's Foreign Missionary Society, the Woman's Home Missionary Society, the German Central Deaconess Board, or a Board of Trustees elected by the local society with which the institution is connected.

These provisions are not to disturb the tenure of existing homes and institutions operated for deaconess work, nor exclude any societies or associations which were engaged in deaconess work in May, 1900; but any of these are authorized to employ deaconesses and to establish and operate homes and institutions for the deaconess work of the Methodist Episcopal Church, according to Part V, Chapter III, of the Discipline.

Each institution and society which maintains or employs deaconesses or holds property for their use within the bounds of an Annual Conference shall report to its Conference Board one month before the meeting of the Conference, according to the form presented by the General Deaconess Board.

These provisions apply to all Annual Conferences, Mission Conferences, and Missions. But in those parts of Europe where the deaconess work exists as a legal corporation, with an inspector appointed by the Annual Conference, any of the foregoing provisions not compatible with the provisions of such legal corporations shall be inoperative. For exact details, see Discipline, ¶¶ 213-222.



**314a. What is the work and what the remuneration of a deaconess?**

The duties of a deaconess are to minister to the poor, care for the sick, provide for the orphan, comfort the sorrowing, seek the wandering, save the sinning, and, relinquishing all other pursuits, devote herself to these and other forms of Christian labor. She receives no salary, but a sufficient amount of money for personal expenses, with food and clothing, a home, pure society, the confidence of the Church, the blessings of the poor, and the favor of God.

**314b. What is the Methodist Deaconess Association?**

The organization of the Association took place in Baltimore in May, 1908, among friends of the deaconess work who were in attendance at the General Conference. Its design is a closer affiliation and coöperation between institutions organized exclusively under the General Deaconess Board, and by which could be secured conferences and coöperation on matters of common interest. The Association is a federation, and has no legislative or administrative powers. The board of managers consist of two persons from each deaconess organization, one of whom is a superintendent of a deaconess institution or her chosen representative, the other a lay officer of such institution. The licensed deaconesses elect additional members from their own number in the ratio of one for every forty-five or fraction thereof.

## EVANGELISTS

**315. What are evangelists?**

A class of religious teachers spoken of in the New Testament who were not appointed over any particular church. As the term is now used it represents religious teachers, lay or clerical, male or female, who go from place to place to conduct revival meetings.

**316. What action has the General Conference taken in regard to evangelists?**

Every General Conference from 1876 to 1896 was memorialized to authorize the bishops to select men specially gifted for this work and appoint them as Conference evangelists. No General Conference took action till the General Conference of 1896. By its action a bishop may, if requested by an Annual Conference, appoint one or more of its members to do evangelistic work on charges within that Conference, if invited by the pastors of such charges, or in neglected territory within any district when requested by the district superintendent. The Annual Conference by vote must determine how many of its members shall be so employed, and must request the appointment of such evangelists by a two-thirds vote of its members present and voting. (Discipline, ¶ 194.)

**317. What restrictions did the General Conference of 1896 place on pastors as to employing evangelists who are not appointed by the bishop?**

No pastor shall employ such an evangelist without the written consent of his district superintendent.

**318. To whom are the evangelists amenable for their character and conduct?**

If members of Conference, to the Conference to which they belong. When the name of an evangelist is called in Conference his district superintendent reports upon his character. If he be a local preacher he reports his work to the Quarterly Conference of which he is a member, and that body passes upon his character.

**319. What is the rule in the case of a female evangelist?**

A woman is in no case licensed by the Methodist Episcopal Church to exhort or preach. Sometimes, with the tacit consent of all church authorities, women exhort,

preach, and labor as evangelists with great acceptability and success.

**320. To whom are they amenable?**

For their work, to those only who employ them; for their moral character and the purity of their teaching, to the church of which they are members.

**321. What is the decision of the General Conference in regard to the ordination of women?**

That the law of the Church does not authorize the ordination of women to the ministry of the Methodist Episcopal Church; and a bishop is not at liberty to submit to the vote of the Conference the question of electing women to orders. (General Conference Journal of 1880, p. 353.)

**322. What official positions may a woman hold in the Methodist Episcopal Church?**

The General Conference of 1880 ordered that "the pronouns *he*, *his*, and *him*, when used in the Discipline with reference to stewards, class leaders, and Sunday school superintendents, shall not be so construed as to exclude women from such offices."

**323. What advantage does this give them?**

It makes them members of the Quarterly Conference, with all the privileges and powers of such membership. (See Questions 375-377.)

SUPPORT OF MINISTERS

**324. How are the bishops supported?**

Their salaries and traveling expenses are paid from the Episcopal Fund, to which the churches annually contribute.

**325. How is the salary of a bishop determined?**

It is annually fixed by the Book Committee, who consider "the number and condition of his family."

**326. Are the widows and orphans of deceased bishops supported by the Church?**

If needy they are. The amount needed is estimated by the Book Committee and is drawn from the Episcopal Fund.

**327. How are district superintendents supported?**

An equitable apportionment is made among the circuits and stations in each district of the amount fixed by the district stewards' meeting as the salary of the district superintendent. The share apportioned to each charge becomes a part of the current expenses of the charge.

**328. How are the pastors supported?**

A committee appointed by the Quarterly Conference estimates what is necessary, the Quarterly Conference determines the amount that shall be raised, and the stewards raise it by contributions from the people or by methods they deem best.

**329. Is the church bound to pay the salary thus promised?**

There is a moral obligation to do so; but if the stewards fail the pastor has no redress in the civil courts. In no way is the church or Conference accountable as in the case of debt.

SUPPORT OF CONFERENCE CLAIMANTS

The General Conference of 1908 made some new rules and regulations for the support of Conference claimants. The claim to a comfortable support inheres in the gospel ministry, and cannot be justly questioned while a preacher is in active service, nor invalidated by his superannuation.

**330. Who are the claimants on the Conference funds?**

Superannuated preachers, the widows of deceased

preachers, and their children under sixteen years of age, unless the claim be voluntarily relinquished, or disallowed, in whole or in part, by the Conference. Supernumerary ministers, and effective ministers who have not been able to obtain their allowance from the people among whom they have labored, may be allowed a claim by vote of the Annual Conference.

The observance of the rules and regulations provided for obtaining and administering the Conference claimants' funds is enjoined upon pastors, district superintendents, and bishops, and upon all charges and Quarterly, District, and Annual Conferences.

### **331. What are the rules and regulations?**

Each Annual Conference during its session must hold a Conference Claimants' Anniversary. The Annual and Lay Electoral Conferences are recommended to hold a joint session quadrennially in the interests of Conference claimants. The Annual Conference is authorized to establish and maintain a Permanent Fund, the income of which shall be applied to the support of Conference claimants. The Conference Board of Stewards must ascertain what is necessary for the support of the claimants and apportion a due amount to each pastoral charge. Each congregation shall observe one Sunday as Conference Claimants' Day. The second Sunday before May 30 is chosen as "Veterans' Sunday."

The stewards of each pastoral charge shall provide for raising the amount apportioned to it by the Annual Conference, which amount shall be a claim for ministerial support in common with that of the pastor, district superintendent, and the Episcopal Fund, and the moneys raised for this support shall be applied *pro rata* to these several claims on the basis of the authorized apportionment of each.

**332. What funds are provided to meet these claims?**

1. The Connectional Fund for Conference Claimants, which consists of (1) five per cent of the annual collections taken in all the churches for Conference claimants; (2) the income of the Permanent Connectional Fund; (3) the income from funds, endowments, bequests, and grants, or money for permanent investments, or property held in trust for the fund; (4) the income from all bequests for the benefit of Conference claimants, the administration of which is not otherwise designated; (5) such gifts and bequests as are made to this fund for immediate distribution.

This fund is distributed by the Board of Conference Claimants to the several Annual Conferences according to their needs, and not to the individual claimants.

2. The Annual Conference Annuity Fund, which consists of (1) the dividends from the Book Concern and from the Chartered Fund; (2) such part of the annual receipts from congregations as each Annual Conference may determine; (3) the income from any permanent fund created by the Annual Conference for this purpose; (4) such gifts and bequests as are made to this fund for immediate distribution.

This fund is distributed on the basis of length of term of service. The allowance of a superannuated preacher who has been in the effective relation thirty-five years shall not be less than one half of the average of the annual support paid to the effective members of his Annual Conference, house rent excluded. The allowance of a widow is determined by the number of years during which she was the wife of a preacher in the effective relation. The term of a father's effective relation determines the claim of his child.

3. The Annual Conference Special Fund, which consists

of (1) such part of the annual receipts from congregations as each Annual Conference may determine; (2) the dividend from the Connectional Fund; (3) the income from such gifts and bequests as are made to this fund for permanent investment; (4) such gifts and bequests as are made to this fund for immediate distribution.

This fund is distributed on the basis of special need.

All funds for Conference claimants are distributed by the Conference Board of Stewards, consisting of preachers and laymen, at the session of the Annual Conference. For details, see Discipline, ¶¶ 315-317.

### **333. What is the Board of Conference Claimants?**

It was established by the General Conference of 1908, and is an incorporated Board according to the laws of Illinois. It consists of one effective bishop and seven ministers and seven laymen nominated by the bishops and elected by the General Conference. No Annual Conference can have more than one member on the Board. The Board is to adopt measures to build up and administer a permanent Connectional Fund, and to increase the revenues for the benefit of the Conference claimants. The members of the Board serve for four years and continue until their successors are elected. The chief executive officer is a corresponding secretary elected by the General Conference.

The Board of Conference Claimants determines from the reports received from the Annual Conferences what Conferences are in need of special relief, and the distribution of the Connectional Fund is made to them accordingly. Allowances to such must not exceed one half of the moneys subject to distribution. The remainder of the available fund is then distributed to the other Conferences. The Board must ascertain the total amount of the deficits, if any, in the collections for Conference claimants in such

Conferences, and determine the proportion between the sum available for distribution and the total deficit in them; and each Conference shall then receive this per cent of its deficit, which is sent by draft to the treasurer of the Annual Conference. No Conference can receive aid whose share of the annual collections has not been paid into the Connectional Fund.

## THE ITINERANCY

**333a. What is the itinerancy?**

The peculiar method of ministerial supply adopted by John Wesley from the beginning of his labors; the system by which Methodist pastors are changed from one charge to another. For the first thirty-two years of American Methodism the preachers were changed at irregular intervals at the will of the superintendent. In 1804 the time limit was fixed at two years. In 1864 it was extended to three years, in 1888 to five years, in 1900 it was removed. Now, at the Annual Conference, each case is examined, and the pastor is reappointed or removed to another charge as may be best according to the godly judgment of the bishop.



## CHAPTER IX

### THE CONFERENCES

**334. What are the several judicatories of Methodism called?**

Conferences. In Methodism this word has acquired a technical meaning, and is used to designate nearly all bodies assembled for legislative, judicial, or administrative purposes, and also to the territory over which a Conference has jurisdiction.

**335. What is the origin of the Methodist use of the word "Conference"?**

The name was given by Mr. Wesley to the first assembly of ministers whom he called together to *confer* on matters of doctrine and discipline. The name has ever since been retained by nearly all bodies of Methodists, however organized.

**336. Where and when was the first Conference held?**

In the city of London, in 1744. It was attended by six persons, five of whom were clergymen of the Church of England.

**337. How many kinds of Conferences are there in the Methodist Episcopal Church?**

Eight; namely, General, Annual, Mission, Central Mission, District, Quarterly, Lay Electoral, and Judicial Conferences.

#### THE GENERAL CONFERENCE

**338. What is a General Conference?**

It is the supreme governing and only legislative body of

the Church. It meets quadrennially on the first Wednesday in May, and is presided over by the bishops.

**339. How is a General Conference constituted and why is it so called?**

It was at first so designated because all traveling preachers had a seat and voice in it. It is now a delegated body of ministers and laymen, and retains the name because the whole Church is represented in it.

**340. What is the ratio of representation?**

As the Church increased it has been necessary to diminish the ratio. From 1872 to 1896 it was one ministerial delegate for every forty-five members of an Annual Conference, with one additional delegate for a two-thirds fraction of forty-five; and two lay delegates for each Annual Conference, except where an Annual Conference had but one ministerial delegate, when there could be but one lay delegate. In 1900 equal lay and ministerial representation was adopted.

**341. How are the delegates selected?**

Ministerial delegates are chosen by ballot by members of Annual Conferences. Lay delegates are elected by the Lay Electoral Conference.

**342. How is the business of the General Conference transacted?**

Committees are appointed or elected on every class of subjects likely to come before the body; to these all papers, memorials, etc., are referred. These are examined in committee, and reports thereon are formulated and sent to the main body, which has power to amend, reject, or adopt all measures.

**343. Is the action of the committee in any case final?**

Every question must come before the main body, and its

action alone is final. Whatever is adopted by the General Conference is the supreme law of the Church.

**344. What other important work is done by the General Conference?**

The General Conference elects the bishops, the secretaries and boards of managers of the benevolent societies, the agents of the Book Concerns, and, in nearly all cases, the editors of our periodicals.

**345. Are the bishops members of the General Conference?**

They are not delegates, but by virtue of their office they are members with limited privileges. Up to and including the General Conference of 1808 they were members with full privileges, making motions and taking part in the debates, but since that time, by their own sense of propriety, and now by long usage, they are limited to the sphere of presiding officers, unless invited by the Conference to take some specific part.

**346. How may an extra session of the General Conference be called?**

The bishops, or a majority of them, by and with the advice of two thirds of all the Annual Conferences, have the power to call an extra session at any time, to be constituted in the usual way.

**347. Do the ministerial and lay delegates deliberate and vote as one body?**

They do, unless a separate vote is demanded by one third of the lay or the clerical delegates; and in such cases the concurrent vote of both orders is necessary to complete an action.

**348. How are the ministerial and lay delegates seated in the General Conference?**

From 1872 to 1888 they sat by Conference delegations, ministers and laymen together. But in the General Con-

ferences of 1892 and 1896 the lay delegates were permitted to sit by themselves; and a majority of the lay delegations availed themselves of this permission.

**349. How are the powers of the General Conference limited and defined?**

By the "Restrictive Rules," which it cannot change.

**350. Where can a movement for a change of the Restrictive Rules originate?**

At present it may originate in an Annual Conference or in the General Conference; but prior to 1832 the privilege was restricted to the Annual Conferences.

**351. In what way are the results of the work of the General Conference brought before the Church?**

All changes affecting the laws and the general interests of the Church are incorporated in the Book of Discipline, of which a new and authorized edition must be issued every four years.

ANNUAL CONFERENCES

**352. What is an Annual Conference?**

It consists of all the regular itinerant preachers within certain defined boundaries, who meet annually for deliberation and action. The time of meeting is fixed by the bishops, and the place by the Conference. The session of an Annual Conference generally lasts about one week.

**353. What are the functions of an Annual Conference?**

Its functions are purely administrative; it has no legislative power. The character of the ministers is examined; if any are accused they are tried. Statistics are gathered, and the work tabulated. Preachers are admitted to membership in the Conference on the recommendation of a District or Quarterly Conference. Unordained ministers

are examined in a prescribed course of study and, if approved, elected and ordained deacons; and deacons are examined and, if approved, elected and ordained elders. The pastoral appointments are made for one year.

**354. Where and when did the first Annual Conference meet in America?**

In Philadelphia, in June, 1773. Ten preachers were present.

**355. How are the boundaries of an Annual Conference determined?**

By the General Conference Committee on Boundaries, whose report must be acted upon by the Conference without amendment or debate; or by a joint commission consisting of five members of each Annual Conference interested, with the bishops presiding at those Conferences. If the action of the commission be not complete the General Conference has final adjudication. A Central Mission Conference has special powers within its own boundaries. (Discipline, ¶ 89.)

**356. How are the acts of an Annual Conference supervised by the General Conference?**

Its journals are taken to the General Conference for examination by that body; and the acts of an Annual Conference are subject to its revision.

**357. Who presides at an Annual Conference?**

A bishop, if present; if he be absent, some member appointed by him. If the bishop does not appoint a presiding officer the Conference may, without debate, elect a president by ballot from among the elders.

**358. What provision is made for the organization of an Annual Conference in the interval between two General Conferences?**

To meet special emergencies likely to occur during the quadrennium enabling acts are passed by the General Con-

ference authorizing the formation of new Annual Conferences; but in every case such a body must have twenty-five members.

**359. How many Annual Conferences are now organized?**

One hundred and sixty organizations are named in the Discipline of 1908. They are grouped as follows:

1. Conferences: In the United States and Territories, one hundred and eleven; in foreign countries, twenty-one.

2. Mission Conferences and Missions: In the United States and Territories, eighteen; in foreign countries, ten.

**360. In what countries are these Conferences and Missions organized?**

In the United States, Mexico, South America, Africa, India, Malaysia, China, Korea, Italy, Germany, Norway, Sweden, Denmark, Switzerland, Bulgaria, Finland, Russia, and Philippine Islands.

MISSION CONFERENCES

**361. What is a Mission Conference?**

A Mission raised by act of the General Conference to the status and powers of an Annual Conference, subject to the approval of the presiding bishop, whose members share *pro rata* in the proceeds of the Book Concern with members of the Annual Conferences.

**362. What are the disabilities of a Mission Conference?**

It cannot send delegates to the General Conference or vote on constitutional changes. Those outside the United States cannot share in the dividends of the Chartered Fund.

**363. Who has usually the supervision of a Mission Conference?**

A superintendent appointed by the bishop in charge, who may also be a district superintendent.

CENTRAL MISSION CONFERENCES

**364. What is a Central Mission Conference?**

A general or delegated Conference in a foreign mission field where there is more than one Annual Conference or Mission.

**365. How is it constituted?**

It may be composed of all the members of the Annual Conferences or Missions within the mission field; or it may consist of delegates elected according to such ratio of representation as may be agreed upon. Laymen may also be elected as delegates, but not to exceed the number of ministerial delegates.

**366. What are its prerogatives?**

A bishop presides, if present; if not, the Conference elects a president from among its members. It has supervision of such connectional interests and work as may be committed to it by the Annual Conferences or Missions, subject to the provisions of the Discipline. It may fix the boundaries of Annual Conferences within its bounds, after the General Conference has determined their number.

**367. What are its limitations?**

It cannot involve the Board of Foreign Missions in debt or control its property without its official permission. Votes shall be taken by Conferences or Missions whenever the delegations from one third of the several Conferences or Missions represented shall so demand. In that case it requires the concurrent vote of the delegations from two

thirds of all the Conferences and Missions to complete an action. When duly organized it cannot be disbanded except by order or consent of the General Conference.

**368. Is it subject to the General Conference?**

It is in all respects, and its record of proceedings must be sent to that body for examination and approval.

DISTRICT CONFERENCES

**369. What is a District Conference?**

A Conference of the preachers and other designated church officers within a district superintendent's district, who meet for deliberation and administrative action for the promotion of the interests of the Church within the district.

**370. By whom is a District Conference authorized?**

By the General Conference; and by the vote of a majority of the Quarterly Conferences within the district requesting the district superintendent to convene it according to the provision of the Discipline.

**371. Of whom is it composed?**

Traveling and local preachers, exhorters, district stewards, one Sunday school superintendent, one Epworth League president, one Methodist Brotherhood president, one president of a Ladies' Aid Society, and one class leader from each pastoral charge within the district.

**372. How often does it meet?**

Once or twice a year, as it may determine. The time of meeting is fixed by the district superintendent, the place of meeting by the Conference.

**373. What are the duties of a District Conference?**

To take general oversight of all the affairs of the district, including the local preachers and exhorters, and to



## THE CONFERENCES

do for them on the whole district what is done by the Quarterly Conference on districts where a District Conference is not held.

### **374. Do District Conferences exist in all districts?**

No, they do not generally prevail, but after being tried have been in many places discontinued.

## QUARTERLY CONFERENCES

### **375. What is a Quarterly Conference?**

A body having charge of all the interests of a circuit or station. It meets quarterly, is presided over by the district superintendent, by an elder whom he appoints, or by the pastor.

### **376. Of whom is it composed?**

All traveling and local preachers, exhorters, stewards, class leaders, and the trustees of the churches, the first superintendents of the Sunday schools, the presidents of Epworth League chapters, the superintendents of Junior Leagues, the presidents of the chapters of the Methodist Brotherhood, the presidents of the Ladies' Aid Societies, and deaconesses employed within the charge; *provided*, said class leaders, trustees, superintendents, presidents, and deaconesses are members of the church in the charge and approved by the Quarterly Conference.

### **377. What are the duties of a Quarterly Conference?**

It has general supervision of all the temporal and spiritual interests of the society, of all Sunday school work, young people's and Ladies' Aid Societies; it confirms or rejects presidents elected by them; it can remove any president who may prove unworthy or inefficient. It is a court of trial for local preachers. It inquires into the

financial condition of the charge, licenses local preachers, recommends candidates for membership in the Annual Conference, renews the license of exhorters, appoints committees, receives reports from them, and also the report of the preacher in charge, and appoints a trier of appeals.

**378. What committees are appointed by the Quarterly Conference?**

The fourth Quarterly Conference of each Conference year appoints committees on (1) Foreign Missions, (2) Home Missions and Church Extension, (3) Sunday Schools, (4) Tracts, (5) Temperance, (6) Education, (7) Freedmen's Aid, (8) Hospitals, (9) Church Records, (10) Auditing Accounts, (11) Parsonage and Furniture, (12) Church Music, (13) Estimating Ministerial Support.

**379. What are the duties of the Committee on Foreign Missions?**

To aid the preacher in charge, who is chairman of the committee, in carrying into effect the Disciplinary measures for the support of our missions. This aid should be rendered in praying for the divine blessing on the cause, in the diffusion of missionary intelligence, in financial help, and in the collection of contributions from the people.

**380. What are the duties of the Committee on Home Missions and Church Extension?**

To aid the preacher in charge, who is chairman of the committee, to diffuse information concerning the work and wants of the Board of Home Missions and Church Extension, and to secure, by contributions from the people, the amount asked by the Board for its aid.

**381. What are the duties of the Committee on Sunday Schools?**

To aid the preacher in charge, who is chairman of the committee, and the officers of the Sunday school in pro-

curing suitable teachers, in promoting the attendance of children and adults at Sunday school and public worship, and in raising money to meet the expenses of the school. It also aids the preacher and superintendent in deciding what books and other publications shall be used in the Sunday schools.

**382. What are the duties of the Committee on Tracts?**

To devise and execute plans for local tract distribution, in connection with the preacher in charge, who is chairman of the committee.

**383. What are the duties of the Committee on Temperance?**

To meet, at the call of the preacher in charge, at least once in three months, for the purpose of considering the best means to be employed for promoting the cause of temperance in the community.

**384. What are the duties of the Committee on Education?**

This committee shall aid the pastor, who is the chairman, "in canvassing the charge for the purpose of stimulating interest in the higher education of our youth, by distributing the catalogues and circulars of the secondary schools, colleges, universities, and theological institutions of the Church, and seeking to secure the attendance of our young people at these institutions."

**385. What are the duties of the Committee on Freedmen's Aid?**

To aid in carrying into effect the provisions of the Discipline and the plans of the officers and managers of the society for the support of this cause, and to see that information concerning this work is diffused among the people.

**386. What are the duties of the Committee on Church Records?**

To see that the records of membership, of the leaders and stewards' meeting, of the official board, of the Sunday school board, of the board of trustees, and of the Quarterly Conference are properly kept; and when any of these books are filled up, or are no longer in use, to see that they are deposited with the recording steward for preservation.

**387. What are the duties of the Committee on Auditing Accounts?**

To audit the books of church treasurers, recording stewards, and Sunday school treasurers within the Quarterly Conference, and to report the same to the first Quarterly Conference.

**388. What are the duties of the Committee on Parsonage and Furniture?**

With the advice and aid of the preacher and the district superintendent, to devise such means as may seem fit to raise money for building, renting, or furnishing the parsonage for the accommodation of the preacher and his family.

**389. What are the duties of the Committee on Church Music?**

This committee, coöperating with the pastor, is to regulate all matters relating to this part of divine worship.

**390. What are the duties of the Committee on Estimating Ministerial Support?**

To confer with the minister or ministers stationed among them, and to make an estimate of the amount necessary to furnish to each a comfortable support, taking into consideration the number and condition of his family; which estimate shall be subject to the action of the Quarterly Conference, and to which shall be added the amount appor-

## THE CONFERENCES

tioned for the support of the Conference claimants, the bishops, and the district superintendent.

### LAY ELECTORAL CONFERENCE

#### **391. What is a Lay Electoral Conference?**

A body of lay members, residing within the bounds of an Annual Conference, assembled for the purpose of electing lay delegates to the General Conference, and voting on constitutional amendments.

#### **392. How is it composed?**

Of one lay member from each pastoral charge within the bounds of an Annual Conference, chosen by the lay members of the charge twenty-one years of age or upward. Members of the Lay Electoral Conference must be twenty-one years of age, and must hold membership in the charges electing them.

#### **393. What directions are given for the election of members to the Lay Electoral Conference?**

The first or third Quarterly Conference of each charge for the Conference year within which a Lay Electoral Conference is to be convened shall appoint one judge of election and two tellers, who shall constitute the election board. They shall fix the time and place of holding an election, and shall give public notice of the same at two regular preaching services at least, on different days, within six weeks immediately preceding the election. The board shall take charge of the election, receive and count the ballots, and certify the whole number of votes cast and for whom cast to the fourth Quarterly Conference, which shall declare the result and give the persons elected, as delegate and reserve delegate, certificates of election. Where a charge consists of more than one society the Quarterly Conference shall appoint a judge and two tellers for each society, who shall proceed as provided for the election board

of a single church. The Quarterly Conference shall proceed in the same manner as in the case of a charge having but one society. (See Discipline, ¶ 87.)

**394. Where and when does the Conference meet?**

At the seat of the Annual Conference on the first Friday of the session immediately preceding the General Conference.

**395. What are its powers and duties?**

It organizes by the election of a president and secretary, adopts its own rules of order, is the judge of the election, returns, and qualifications of its members. It votes on constitutional changes and elects lay delegates to the General Conference, who must be twenty-five years of age or upward, holding membership within the bounds of the Conference, and having been lay members of the Church five years next preceding the General Conference. Each Conference is entitled to elect, by ballot, as many delegates to the General Conference as there are ministerial delegates from the Annual Conference. It may elect reserve delegates, not exceeding three, and in no case exceeding the number of its delegates. Delegates-elect who cease to be members within the bounds of the Conference by which they were elected are not entitled to seats in the General Conference.

JUDICIAL CONFERENCES

**396. What is a Judicial Conference?**

It is a court of appeal for ministers tried and convicted by an Annual Conference, and a court for the trial of a bishop.

**397. How is it constituted as a court of appeal?**

Each Annual Conference selects five elders, men of experience, who are known as "triers of appeals." When an

appeal is to be heard the bishop, with due regard to the wishes and rights of the appellant, designates three Conferences conveniently near to that from which the appeal is taken, and the "triers of appeals" from such three Conferences are constituted a Judicial Conference. Eleven is fixed as a quorum.

**398. Is there any appeal from the decision of this Conference?**

There is not. A bishop presides, records are kept and forwarded to the ensuing General Conference, which reviews only decisions of law, and in cases of serious error therein the General Conference has power to do what justice and equity require.

**399. How is it constituted for the trial of a bishop?**

It is composed of five elders, or "triers of appeals," from each of five contiguous Annual Conferences, presided over by a bishop. This Conference has power to try, suspend, or expel a bishop from the Church; but he has the right of an appeal to the ensuing General Conference, whose decision is final.

## CHAPTER X

### BUSINESS MEETINGS—DISTRICT, CIRCUIT, AND STATION DISTRICT STEWARDS' MEETING

#### **400. What is a district stewards' meeting?**

It is a meeting composed of one steward from each charge in a district, who shall be selected by the Quarterly Conference, and is called by the district superintendent at such time and place as he may deem most suitable, and presided over by him.

#### **401. What are the duties of a district stewards' meeting?**

To make an estimate of the amount necessary to furnish a comfortable support to the district superintendent, including house rent and traveling expenses, and to apportion the same among the circuits and stations according to their ability; and also to apportion in the same way the claim of the bishops and of Conference claimants.

#### OFFICIAL BOARD

#### **402. What is an official board?**

A board whose existence is optional with the Quarterly Conference. It determines its own time of meeting and is presided over by the pastor, or in his absence by a chairman elected by the meeting. It is composed of all the members of the Quarterly Conference.

#### **403. What is the law in the case of circuits having several appointments?**

In the case of circuits the Quarterly Conference may organize and continue during its pleasure official boards for the several appointments of the charge, such official boards



to be composed of the members of the Quarterly Conference attached to the respective appointments.

**404. What are the duties of an official board?**

It may discharge such duties as the Quarterly Conference may direct, including those of the leaders and stewards' meeting. It may also assume the financial duties of the stewards. It must keep a record of its proceedings, and send the same to the fourth Quarterly Conference for approval.

LEADERS AND STEWARDS' MEETING

**405. What is a leaders and stewards' meeting?**

A meeting of the leaders and stewards of the charge, called and presided over by the pastor, usually once in a month. Its object is a more complete supervision of the temporal and spiritual work of the Church.

**406. How does it transact its business?**

After devotional exercises its business is brought forward under the following questions: 1. Are there any sick? 2. Are there any requiring temporal relief? 3. Are there any who walk disorderly and will not be reprov'd? 4. Are there any who willfully neglect the means of grace? 5. Are any changes to be made in the classes? 6. Are there any persons to be recommended for admission into the Church? 7. Are there any to be recommended for license to exhort or preach? 8. What amount has been received for the support of the pastor or pastors? 9. Is there any miscellaneous business?

BOARD OF STEWARDS

**407. What is the board of stewards?**

A body of men or women or both, not less than three nor more than twenty-one, nominated by the pastor and

elected by the Quarterly Conference, one of whom is appointed district steward, and one recording steward.

**408. What are the duties of the stewards?**

To take an account of the money received for pastoral support and to apply it for that purpose; to seek the needy and distressed in order to help and comfort them; to inform the pastor of any sick or disorderly persons; to attend the Quarterly Conference, the meetings of the official board, and the leaders and stewards' meetings; to provide the elements for the Lord's Supper; to aid the preacher by service and counsel; and to exhort the people, if need be, to greater liberality and acquaint them with the temporal condition of the charge.

**409. What are the duties of the district steward?**

To attend the annual district stewards' meeting when called by the district superintendent, and to assist in the discharge of the duties specifically committed to that body. (See Questions 400 and 401.)

**410. What are the duties of the recording steward?**

To keep the records of the board of stewards, especially those of subscriptions and contributions for the support of the preachers, and to act as treasurer of the funds derived from such contributions, unless another is appointed. He is also the custodian of all the record books of the church when they are full and no longer used.

TRUSTEES

**411. What is a board of trustees?**

A board of church officers, elected for the purpose of holding the legal title of church property in trust for the use of the ministry and membership of the Methodist Episcopal Church, subject to the Discipline and the usage of that Church and to the provisions of the civil law.

**412. How many persons are required to constitute a board of trustees?**

Not less than three nor more than nine. Each must be over twenty-one years of age, and two thirds of them must be members of the Methodist Episcopal Church.

**413. How are they elected?**

In all cases where the law of the State or Territory directs the mode of elections, that mode must be strictly observed. Where charters of incorporation are obtained, these specify the particular qualifications and time of election of these officers, but must conform to the provisions of the Discipline.

**414. How are they elected where the law of the State does not specify and the church has no charter?**

They may be elected by members of the church not less than twenty-one years of age, when a request by ten or more members is made for a meeting for this purpose and proper notice given. When no such request is made the trustees shall be elected annually by the fourth Quarterly Conference. In case of failure to elect at the proper time a subsequent Quarterly Conference may elect. All the trustees hold their office until their successors are elected.

**415. To whom are the trustees amenable?**

To the Quarterly Conference, to whom they must make an annual report, at the fourth Quarterly Conference.

**416. May the trustees mortgage or encumber the church property to pay current expenses of the church?**

In no case may the trustees mortgage or encumber the real estate for the current expenses of the church.

CHAPTER XI  
RELIGIOUS MEETINGS  
PUBLIC WORSHIP

**417. What order of public worship was observed by the early Methodists in the United States?**

Their services were plain, simple, and adapted to the circumstances of people in a new country. Worship was often conducted in private houses, log cabins, rude school-houses, or in the open air. The order consisted, with slight variations, of singing, extemporaneous prayer, reading the Scriptures, singing, sermon, prayer, singing, and benediction.

**418. What order was adopted by the Church at its organization in 1784?**

Mr. Wesley prepared a ritual and liturgy, an abridgment of the English Prayer Book, called The Sunday Service. This was adopted by the Conference and was used by some of the preachers on Sundays, and sometimes on Wednesdays and Fridays.

**419. Why was this not generally used?**

It was too elaborate; the lack of facilities for worship in a sparsely settled country did not favor its use. The preachers and people had been accustomed to extemporaneous prayer and preferred it. The Prayer Book was not popular and soon passed entirely out of use. All mention of it disappeared from the Discipline in 1792.

**420. What order was then adopted?**

In the Discipline of 1792 a section, "Of Public Worship," is for the first time inserted. The morning worship

consisted of singing, prayer, reading the Scriptures, both Old and New Testaments, and preaching. The afternoon service was the same, with one lesson omitted; the evening the same, with both lessons omitted.

**421. What changes have been ordered since?**

In 1804 it was ordered that "one or two chapters" be read at the afternoon service. The General Conference of 1824 ordered that the Lord's Prayer be used at the close of the first prayer, and the apostolic benediction in dismissing the congregation. In 1864 it was directed that one or two Scripture lessons be read at the afternoon or evening service, that the congregations be exhorted to join audibly in the use of the Lord's Prayer, and that the doxology should be sung at the conclusion of each service. Under the action of the General Conference of 1900 an Order of Worship was prepared conjointly by a commission appointed by the Methodist Episcopal Church and the Methodist Episcopal Church, South.

**422. What is the order so prepared and now in use?**

Let all our services begin exactly at the time appointed, and let all our people kneel in silent prayer on entering the sanctuary.

I. [Voluntary, instrumental or vocal.]<sup>1</sup>

II. Singing from the Methodist Hymnal, the people standing.

III. [The Apostles' Creed, recited by all, standing.]

IV. Prayer, concluding with the Lord's Prayer, repeated audibly by all, both minister and people kneeling.<sup>2</sup>

V. [Anthem, or Voluntary.]

VI. Lesson from the Old Testament, which may be read responsively, the people standing.<sup>3</sup>

<sup>1</sup> Parts inclosed in brackets may be used or omitted.

<sup>2</sup> Let all our people be exhorted to kneel in prayer, keeping their faces toward the minister.

<sup>3</sup> In the afternoon or evening the Lesson from the Old Testament may be omitted.

VII. [The Gloria Patri.]

VIII. Lesson from the New Testament.

IX. Notices, followed by Collection; during or after which an Offertory may be rendered.

X. Singing from the Methodist Hymnal, the people standing.

XI. The Sermon.

XII. Prayer, the people kneeling.<sup>1</sup>

XIII. Singing from the Methodist Hymnal, the people standing.<sup>2</sup>

XIV. Doxology and the Apostolic Benediction. (2 Cor. 13. 14.)

**423. What order is given for the administration of the sacraments and for the burial of the dead?**

The Ritual in use for these services is an abridgment of the English Prayer Book, prepared by Mr. Wesley, adopted by our Church in 1784, and inserted in the Discipline in 1792. Some slight alterations have been made in it at different times. It is ordered that in the administration of the sacraments and in the burial of the dead our form of Ritual be invariably used.

PRAYER MEETINGS

**424. What is the origin of prayer meetings?**

Meetings for prayer and Christian conference have always been known in the Church of Christ. In their relation to Methodism their origin is traced to the meeting established by Mr. Wesley and alluded to in the following: "In the latter end of the year 1739 eight or ten persons who appeared to be deeply convinced of sin, and earnestly groaning for redemption, came to Mr. Wesley in London. They desired, as did two or three more the next day, that he would spend some time with them in

<sup>1</sup> The order of prayer and singing after sermon may be reversed.

<sup>2</sup> An invitation to come to Christ, or to unite with the Church, should be given when this hymn is announced.

prayer. . . . That he might have more time for this great work, he appointed a day when they might all come together; which from thenceforth they did every week, namely, on Thursday, in the evening."

**425. What is the relative importance of this meeting?**

It is one of the most important services of the church, especially in towns and cities where the members can easily come together. The Discipline makes it the duty of the pastor to appoint prayer meetings wherever advisable in his charge.

**426. Of what does the service consist?**

Singing, prayer, reading the Scriptures, exhortation, and Christian testimony. It is usually led by the pastor.

CLASS MEETINGS

**427. What is a class?**

A subdivision of a society, originally consisting of about twelve members, but now sometimes containing a hundred or more. The classes may be arranged according to the residences of members and meet in private houses, at any hour of the day or on any day of the week, to suit the convenience of those who attend. A class may be composed of men only, or of women only, or of both sexes. One of the number is styled the leader.

**428. What was the origin of classes?**

They arose out of a fiscal plan to pay a church debt in the city of Bristol, England. It was agreed that each member should pay a penny a week, that the society should be divided into little companies or classes, and that one person in each class should receive the contributions of the rest and bring it to the stewards weekly.

**429. How did the classes become organizations for spiritual oversight and profit?**

Some time after their organization as above, complaints being made to Mr. Wesley of the conduct of some members of the societies, the idea occurred to him of making the classes a spiritual force in Methodism. "This is the very thing we need. The leaders are the persons who may not only receive the contributions, but also watch over the souls of their brethren."

**430. What is the design of the organization of classes?**

To establish a system of spiritual oversight that shall reach every member of the church; to sustain a meeting for social and religious worship, for instruction, encouragement, and admonition; and to aid, when desired, in carrying out the financial plan of the church.

**431. By whom is the leader appointed?**

By the preacher in charge, whose duties toward the leaders are thus stated: "To appoint all the leaders; to change them when he deems it necessary; and to examine each of them, with all possible exactness, at least once a quarter, concerning his method of leading a class."

**432. What are the duties of a leader?**

To see each person in his class once a week at least, in order to inquire how his soul prospers; to advise, reprove, comfort, or exhort, as occasion may require; to receive what the members are willing to give toward the support of the church and the poor. It is also his duty to report to the pastor and stewards each week those who are sick or disorderly, and to pay over to the stewards the money collected. Collections are not made in the classes where the stewards have adopted some other financial plan.



**433. What is a class meeting?**

A meeting of the members of a class for worship, instruction, admonition, and fellowship.

**434. What are the usual exercises?**

Singing, prayer, reading the Scriptures, and the relation of Christian experience.

**435. Is attendance upon class meeting obligatory upon all members of the church?**

Attendance is required by the letter of the law, but there is such laxity in its administration that attendance is no longer considered a test of membership. The class meeting is specified as one of those means of grace the habitual neglect of which subjects the offender to disciplinary action and penalty.

**436. Is it obligatory on those who attend to bear Christian testimony?**

No, it is their privilege to do so, but the Discipline says, "Let speaking be voluntary, or the exercises conversational."

**437. What has been the influence of the class meeting on Methodism in general?**

Some of our wisest and best writers have said: "Much of the energy, unity, and stability of Methodism is due to the class system"; "It has been the true life of everything in Methodism, in every part of the world, like those agencies in nature which lie out of sight, but, by their penetrating influence, give vitality alike to the flower and the forest tree"; "To sever it from the Methodistic system would be to inflict a paralyzing stroke, if not a deathblow."

**438. What is done to maintain the efficiency of the system and increase its usefulness?**

The leader is required to report to the Quarterly Conference the condition and attendance of his class, the

number of meetings held, and other matters pertaining to the religious life of those committed to his care.

## LOVE FEASTS

**439. What is a love feast?**

An institution of the early Church, which consisted of a social meal provided for all the members and partaken of in connection with the Lord's Supper. It was accompanied by devotional exercises, but at an early date passed out of use.

**440. By whom was it revived in the modern Church?**

By the Moravians, by whom it is now observed in a strictly primitive form. Mr. Wesley made it more simple and more strictly religious and introduced it into the economy of Methodism.

**441. How is it observed by Methodist churches?**

It is usually conducted by the district superintendent or pastor. After singing, prayer, and the reading of the Scriptures, bread and water are passed around, of which each person may partake in token of fraternal love. Christian testimony and song fill the rest of the time.

**442. How frequently is the love feast held?**

It is the duty of the pastor to hold a love feast once a quarter, "suffering no love feast to last above an hour and a half."

**443. Is the love feast open to the public?**

It is designed for the membership only, and formerly none were admitted but by a "love feast ticket" issued by the pastor. Now none are excluded; but a serious deportment, a devotional spirit, and a participation in the feast are expected of all in attendance.

**444. What was a love-feast ticket?**

It was the custom for the pastor to give every member a ticket every quarter signifying his approval of the member's experience and deportment. The ticket was printed and contained some passage of Scripture or verses of a hymn. The name of the member to whom it was given and that of the pastor, and also the date, were written upon it. When love feasts were held with closed doors these were demanded on admission. In recent times they have gone out of use.

## BAND MEETINGS.

**445. What were the "band societies" of early Methodism?**

They consisted of five or six persons of similar circumstances who met to converse freely of their religious experience and habits of life. They were far more rigid in the examination of character and experience than was usual in the class meeting.

**446. What was the design of the band meeting?**

To obey the command, "Confess your faults one to another, and pray one for another, that ye may be healed."

**447. What questions were asked by the leader?**

Many or few, according to circumstances, but these four always: "1. What known sins have you committed since our last meeting? 2. What temptations have you met with? 3. How were you delivered? 4. What have you thought, said, or done, of which you doubt whether it be sin or not?"

**448. Was this band meeting compulsory?**

Joining the band was optional, but it was encouraged and commended, and many among the more pious and self-sacrificing met in band.

**449. Did the sexes meet together in band?**

They were rigidly separated, both as to sex and state in life—men and women, the married and single, in separate bands.

**450. How largely did these bands prevail in the Methodist Episcopal Church?**

They were never organized to any great extent in America. A few of them were found in our larger cities, but at present they are unknown in the Methodist Episcopal Church. All reference to them was omitted from the Discipline in 1856.

## WATCH-NIGHT MEETINGS

**451. What is the origin of the watch-night service?**

Near the beginning of Methodism members of the society in Bristol, England, began to meet at night that they might worship without interruption. Mr. Wesley, knowing that such meetings would be misinterpreted, made them public and for a time held them once a month. Afterward they were observed only on the eve of the new year, which custom prevails at the present time.

**452. What is the nature and design of the service?**

It is intensely religious in its nature and peculiarly solemn in its observance. It is held the last night in the year, which fact suggests solemn reflections and self-examination. The blessings of the past inspire gratitude, and the dawning of the new year creates joy.

**453. What is the order of service?**

It is not uniform; each pastor follows his own judgment. The service is somewhat long, usually from nine or ten o'clock until a little after midnight, and consists of singing, prayer, the reading of the Scriptures, the relation

of Christian experience, and a sermon. A covenant hymn is usually sung, and the covenant with God renewed. Just before midnight all are requested to kneel in silent prayer. When the clock strikes the hour of midnight a brief prayer is offered, a new year's hymn is sung, the benediction pronounced, and new year's greetings are exchanged.

QUARTERLY MEETING

**454. What is a quarterly meeting?**

A meeting usually held in connection with the quarterly visitation of the district superintendent. When the district has but few pastoral charges the district superintendent visits each charge once in three months, and it is an occasion of great spiritual interest.

**455. What was formerly the order of service?**

The quarterly fast was observed on Friday, a sermon was preached on Saturday afternoon, followed by the Quarterly Conference; and a prayer meeting was held in the evening. On Sunday morning at nine o'clock there was a love feast, and at half past ten a sermon, followed by the sacraments.

**456. What effects often attended these quarterly meetings?**

They were often seasons of great spiritual awakening. Multitudes came from the several appointments of large circuits, the Word was preached in great power, sinners were saved, believers sanctified, and the cause of God wonderfully built up. In cities, and in Conferences where districts are large, this meeting is passing out of use or losing its best and most distinctive features.

## CHAPTER XII

### THE SACRAMENTS

**457. What is the meaning of the word "sacrament" as used by the Church fathers?**

They used it to signify a mystery, something unknown until revealed; hence, an emblem, type, or rite having some latent scriptural meaning. In this sense the Greek fathers applied it to baptism and the Lord's Supper. The Latin fathers applied the word *sacramentum* to anything sacred in itself or having the power of binding or consecrating men; they also used it in the sense of a mystery, something known only to the initiated or instructed.

**458. What is the definition of a sacrament according to Methodist standards?**

"Sacraments ordained of Christ are not only badges or tokens of Christian men's profession, but rather they are certain signs of grace and God's good will toward us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm, our faith in him."

**459. How many sacraments have we?**

"There are two sacraments ordained of Christ our Lord in the gospel; that is to say, baptism and the supper of the Lord."

**460. What is our doctrine as to the necessity of the sacraments?**

1. That the sacraments of baptism and the Lord's Supper were instituted by Christ, and their perpetual observance is obligatory upon the Church. 2. That, nevertheless,

the grace offered in the gospel does not reside in these sacraments, so that, although obligatory as duties and helpful as means, they are in no sense essential to salvation.

BAPTISM

**461. What is the definition of baptism in Methodist standards?**

“Baptism is not only a sign of profession and mark of difference whereby Christians are distinguished from others that are not baptized, but it is also a sign of regeneration or the new birth.”

**462. Is baptism obligatory upon Christians?**

It is an obligation resting on the commission which Christ gave to the apostles to make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; and on the subsequent action of the apostles, which indicates their interpretation of the command.

**463. Who are considered by us proper subjects of baptism?**

It is not to be forced upon the unwilling nor extended to the profane, impenitent, and unbelieving. With these exceptions, the command is universal.

**464. What classes of persons are deemed proper subjects of baptism?**

1. All true believers in our Lord Jesus Christ. 2. Real penitents or seekers, who believe the statements of the Scriptures in regard to Christ and the testimony of believers, and who are looking for the witness of the Spirit to their justification and adoption. 3. Young children or infants.

**465. What is the outward act or sign in baptism?**

Water applied in the name of the Father and of the Son and of the Holy Ghost.

**466. What modes of baptism are practiced in the Methodist Episcopal Church?**

The following is the law: "Let every adult person, and the parents of every child to be baptized, have the choice of either sprinkling, pouring, or immersion."

**467. Which of these modes is most generally practiced?**

Sprinkling, though in some sections immersion is common; pouring is rarely chosen.

**468. What is the spiritual signification of baptism?**

A death unto sin and ■ new birth unto righteousness.

**469. What advantages are secured to baptized persons?**

"They are admitted to the visible Church of Christ; their relation to him as the Mediator of the new covenant, and their title to the spiritual blessings thereto belonging, are solemnly confirmed."

**470. What has been the practice of the Church in regard to rebaptizing persons baptized in infancy?**

Rebaptism has never been common, but was discretionary with the administrator until 1872. The General Conference of that year included in a footnote to the section in the Discipline on receiving members into the Church this clause: "The rebaptism of persons known to have been previously baptized is inconsistent with the nature and design of baptism as set forth in the New Testament." The General Conference of 1896 omitted this, and the matter is again left to the discretion of the administrator. Persons baptized in infancy when received into full membership must publicly assent to the baptismal covenant.



## THE SACRAMENTS

### THE LORD'S SUPPER

#### **471. When and by whom was the Lord's Supper instituted?**

By our Lord himself on the evening before his crucifixion (Matt. 26. 26-28).

#### **472. What phrases are used in the Scriptures to designate it?**

"Breaking of bread," Acts 2. 42; "the cup of blessing," "the communion of the blood of Christ," "the bread which we break," "the communion of the body of Christ," 1 Cor. 10. 16; "the cup of the Lord," "the Lord's table," 1 Cor. 10. 21; "the Lord's supper," 1 Cor. 11. 20; "the new testament in my blood," 1 Cor. 11. 25.

#### **473. For what purpose was it instituted?**

For the perpetual commemoration of the sacrifice of Christ's death and of the benefits that we thereby receive. "This do in remembrance of me."

#### **474. What are the outward elements and the inward grace in this sacrament?**

The outward elements are bread and wine, received according to Christ's command. The inward grace is the communion of the body and blood of Christ, whereby we are reminded of his sacrificial death and spiritually strengthened to do his will.

#### **475. What kinds of bread and wine are used in the sacrament by the Methodist Episcopal Church?**

The ordinary bread of the household, and, whenever it can be obtained, nothing but the pure, unfermented juice of the grape.

#### **476. What persons are admitted to the sacrament of the Lord's Supper?**

All are invited who do truly and earnestly repent of their sins, and are in love and charity with their neighbors, and

intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways.

**477. In what attitude is the sacrament received?**

Generally kneeling; but those who have conscientious scruples against receiving it kneeling are allowed to receive it standing or sitting.

**478. How often is it administered?**

There is no uniformity. In rural districts and sparsely settled places, once in three months; in cities and thickly populated districts, commonly on the first Sunday morning of each month.

## CHAPTER XIII

### DOCTRINES

#### STANDARDS OF DOCTRINE

**479. What are the standards of doctrine in the British Wesleyan Connection?**

The doctrinal standards of the British Methodists, as acknowledged during Mr. Wesley's lifetime and reaffirmed since his death, consist of his Notes upon the New Testament and those fifty-three of his sermons which appear as the first fifty-three in the first volume of Wesley's works published by the Book Concern, New York.

**480. What authority had these in the early American societies?**

They had the same force here as in England. Francis Asbury supervised the societies in Mr. Wesley's name and under his authority; and the first Conference in this country, held in 1773, voted that the doctrines and discipline of the Methodists in England should be the sole rule of the Methodists in America.

**481. What additional standard was accepted at the organization of the Church?**

The abridgment of the Thirty-nine Articles of the Church of England which Mr. Wesley made and sent over for the American Methodists, and which are now known as the "Articles of Religion."

**482. How are these maintained without change?**

By the first Restrictive Rule, adopted in 1808. (See Questions 231, 232.)

**483. Is there any constitutional way by which this rule can be changed?**

From 1808 to 1832 it was subject to change by the same method as the others; but by the General Conference of 1832 it was made unchangeable by any method.

**484. Have any standards of doctrine, in harmony with those first adopted, been added since?**

The General Conference of 1852, indirectly, added to our doctrinal standards by authorizing the publication of a series of catechisms, now known as Catechisms Nos. 1, 2, and 3.

**485. Was the Catechism designed for children only or for the instruction of the whole membership of the Church?**

The Preface reads, "It is not published as a child's catechism merely, but as the Catechism of the Church, including both young and old."

**486. What doctrines are specifically set forth in the Twenty-five Articles of the Methodist Episcopal Church?**

In abridging the Thirty-nine Articles of the Church of England, Mr. Wesley omitted all traces of Calvinism, Romanism, and ritualism, giving in concise form the essential doctrines of the great body of Protestants.

**487. Do these Articles set forth the distinctive doctrinal views of Wesley and the Methodist Episcopal Church?**

They do not contain or allude to the doctrines that made the early Methodist pulpit singular and powerful, such as the witness of the Spirit and Christian perfection. These are specifically treated in Wesley's sermons.

**488. Are all the doctrines that made Mr. Wesley's preaching noteworthy found in his sermons?**

He says in his Preface: "I am not conscious that there

is any one point of doctrine on which I am accustomed to speak in public which is not here incidentally, if not professedly, laid before every Christian reader. Every serious man who peruses these will therefore see in the clearest manner what these doctrines are which I embrace and teach as the essentials of true religion."

**489. Is the Methodist Episcopal Church in doctrinal harmony with evangelical bodies generally?**

It is, in regard to the inspiration of the Holy Scriptures and on all the great doctrines set forth in the Apostles' Creed.

**490. What are the chief doctrines relating to salvation as held by the Methodist Episcopal Church?**

They are stated by Bishop J. H. Vincent as follows:

"1. I believe that all men are sinners.

"2. I believe that God the Father loves all men and hates all sin.

"3. I believe that Jesus Christ died for all men, to make possible their salvation from sin, and to make sure the salvation of all who believe in him.

"4. I believe that the Holy Spirit is given to all men, to enlighten and to incline them to repent of their sins and to believe in the Lord Jesus Christ.

"5. I believe that all who repent of their sins and believe in the Lord Jesus Christ receive the forgiveness of sin.

"6. I believe that all who receive the forgiveness of sin are at the same time made new creatures in Christ Jesus.

"7. I believe that all who are made new creatures in Christ Jesus are accepted as the children of God.

"8. I believe that all who are accepted as the children of God may receive the inward assurance of the Holy Spirit to that fact.

“9. I believe that all who truly desire and seek it may love God with all their heart and soul, mind and strength, and their neighbors as themselves.

“10. I believe that all who persevere to the end, and only those, shall be saved in heaven forever.”

A SUMMARY OF DOCTRINE

(Chiefly condensed from the Catechism)

**491. What is taught respecting the nature of God?**

God is an uncreated Spirit, the Creator of all things, everywhere present, all-wise, almighty, and eternal.

**492. What is taught respecting the persons in the Godhead?**

There is but one God; but there are three persons in the Godhead—the Father, the Son, and the Holy Ghost—and these are equal in power and glory.

**493. What offices does the Holy Ghost perform for sinners?**

He convinces them of sin and strives with them, that they may repent and believe.

**494. What offices does the Holy Ghost perform for believers?**

He enlightens their minds to understand the Scriptures; assists them in their prayers; bears witness with their spirits that they are the children of God; comforts them in trouble; sanctifies them from all sin, inward and outward; fills their hearts with perfect love to God and to all mankind, and with other excellent grace and virtues.

**495. What offices does the Holy Ghost perform for the Church of Christ?**

He calls and qualifies men, from time to time, to preach the word and administer the sacraments; renders their

preaching effectual to the conversion of sinners and the edification of believers; and is present in all the ordinances of public worship.

**496. What is taught respecting the creation of man?**

God made man's body out of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. Man's body is material and mortal; his soul is spiritual and immortal. Man was created good and in the image of God; that is, righteous and holy. God gave man dominion over every living thing; and he dwelt in the garden of Eden, subject to the law of perfect obedience.

**497. What is taught respecting the fall of man and his consequent sinful state?**

Our first parents did not continue holy and happy. Being tempted by the devil, they transgressed God's law and fell into sin and misery. By their disobedience they lost the image and favor of God; they were consequently driven out of Eden, having become subject to pain and death. Their sin not only injured themselves, but all their posterity, who were individually born in the image of fallen Adam, destitute of original righteousness, and under the wrath of God.

**498. On what grounds may we hope for salvation from the guilt and consequences of sin?**

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Christ, therefore, took upon himself the form of a servant and was made in the likeness of man. While in the flesh he gave an example of perfect goodness and holiness, that we might walk in his steps. To offer to divine justice a full atonement for the sins of

the world, he humbled himself and became obedient unto death, even the death of the cross. Having tasted death for every man, he rose for our justification and ascended to the right hand of God, where he ever liveth to make intercession for us.

**499. What is taught respecting the conditions of salvation?**

Although Christ has died for all, yet men are not saved unconditionally, except infants and those who know not good and evil. The conditions of salvation are repentance toward God and faith toward our Lord Jesus Christ. Repentance is a godly sorrow on account of sin, indicated by the forsaking of sin and a sincere turning to God. Faith in Jesus Christ is the act of receiving and trusting in him alone for salvation. The power to repent and believe is freely given of God, and we may know when we are true believers in Christ by having the Spirit of God to bear witness with our spirit that we are the children of God.

**500. What are the results of saving faith?**

Justification, regeneration, and sanctification. From these arise peace, satisfaction of soul, and a consciousness of an indwelling God.

**501. What is justification?**

That act of God's free grace in which he pardons our sins and accepts us as righteous in his sight for the sake of Christ.

**502. What is regeneration?**

The new birth of the soul in the image of Christ, whereby we become the children of God. This is the work of the Holy Spirit, and is to be distinguished from justification, though closely related to it. Justification brings us into a new relation; regeneration creates in us a new moral state.



**503. What is adoption?**

That act of God's free grace by which, upon our being justified by faith in Christ, we are received into the family of God and become entitled to the inheritance of heaven.

**504. What privileges belong to this state?**

Freedom from a servile spirit; the special love and care of God our Father; filial confidence in him; free access to him at all times; a title to the heavenly inheritance; and the witness of the Holy Spirit to our adoption.

**505. What is the witness of the Spirit?**

It is the inward witness or testimony of the Holy Spirit to the sonship of believers, from which flows a comfortable persuasion or conviction of present acceptance with God and the hope of future and eternal glory.

**506. What is sanctification?**

It is that act of divine grace whereby we are made holy, wrought in the soul by the Holy Spirit after regeneration, and is the completion of the work begun in regeneration. By this the true believer is enabled to love God with all his heart and his neighbor as himself.

**507. Are these high attainments in the divine life for all men?**

It is the privilege of every believer to be wholly sanctified, and to love God with all his heart in the present life; but at every stage of Christian experience there is danger of falling from grace, which danger is to be guarded against by watchfulness, prayer, and a life of faith in the Son of God.

**508. Do the fruits of faith terminate with death?**

They are only begun in the present life; for at death the souls of believers immediately pass into glory, while their bodies will rest in the grave till the resurrection.

**509. What benefits will believers receive from Christ at the resurrection?**

At the resurrection, believers, being raised up in glory, shall be openly acknowledged and accepted in the day of judgment, and made perfectly blessed in the full enjoyment of God to all eternity.

SUMMARY OF MR. WESLEY'S VIEWS REGARDING THE WORK  
OF GRACE WROUGHT BY THE HOLY SPIRIT

(Chiefly condensed from McClintock and Strong's Cyclopædia)

**510. What did Wesley preach as to man's depravity?**

That man by nature is depraved, so that, aside from grace, he is unfitted for all good and prone to all evil.

**511. What as to its removal?**

That, through the grace of God, this moral depravity may be removed in this life, and that man may live free from it.

**512. What of regeneration?**

That regeneration begins the process of cleansing, but, except in some exempt cases possibly, does not complete it, a degree of depravity still remaining in the regenerate.

**513. Is the process of cleansing gradual or instantaneous?**

The process of cleansing is in some cases gradual, the remains of the evil nature wearing away by degrees; in others instantaneous, the believer receiving the blessing of a "clean heart" a few days, or even hours, after his regeneration.

**514. How is this cleansing to be sought?**

It is to be sought for specifically, and to be obtained by a special act of faith directed toward this very object.

**515. Do believers receive any witness to this blessing?**

This second attainment is attested by the Holy Spirit, which witnesses to the completion of the cleansing, as he did to the regeneration which began it.

**516. Should it be confessed?**

This gracious attainment, thus attested by the Holy Spirit, should be confessed on suitable occasions, to the glory of God.

**517. Do believers ever lose it?**

The soul may lapse from this gracious state and become again partially corrupt, or even fall wholly away from God and be lost forever.

**518. May those who enjoy it live free from condemnation?**

It is the high privilege of everyone who is born of God to live from that moment free from the sins which bring the soul into condemnation, that is, from "voluntary transgression of known law." Involuntary errors and mistakes, needing the atonement of Christ, remain to the end.

## CHAPTER XIV

### THE BOARD OF EDUCATION

#### **519. What is the Board of Education?**

A chartered Board having charge of the educational interests of the Church and a limited supervision of its educational institutions. It administers the funds given for education at the centennial of American Methodism in 1866, including the Children's Fund, and all the accumulations of those funds.

#### **520. What is its object?**

"To diffuse more generally the blessings of education and Christianity throughout the United States and elsewhere, under the direction of the General Conference of the Methodist Episcopal Church."

#### **521. How is the Board constituted?**

Its officers are a president, a vice-president, a recording secretary, and a treasurer elected by the Board, and a corresponding secretary elected by the General Conference. The members of the Board consist of three bishops, fifteen ministers, and eighteen laymen, elected by the General Conference; they hold office for twelve years. The election is so arranged that one third is elected every four years, and one member must be resident in each General Conference district.

#### **522. What was its origin?**

It grew out of the committee, consisting of the bishops, twelve ministers, and twelve laymen, authorized by the General Conference of 1864 to prepare for the proper observance of the centennial of American Methodism in 1866, and to determine to what objects and in what proportions the moneys raised during the observance should

be appropriated. This committee recommended the organization of the Board.

**523. When was it organized?**

The General Conference of 1868 approved the action of the committee and instituted the Board, which obtained its charter April 14, 1869. It was amended in 1885, and the General Conference of 1908 ordered still further amendment to permit of larger powers in the aid of institutions.

**524. What was the amount contributed during the centennial year as the foundation of the General Educational Fund and of the Children's Fund?**

For the General Educational Fund, \$9,155.32; for the Sunday School Children's Fund, \$56,674.40; a total of \$65,829.72. In 1868, when the Board was instituted, this amount had increased to \$84,000.

**525. What disposition was made of these funds?**

They were securely invested by the Board, and all contributions afterward received were added to the principal, and the interest alone was used as specified in the original charter until 1885, since which time the collections themselves have also been used from year to year.

**526. For what purposes is the General Educational Fund to be used?**

To aid young men preparing for the foreign missionary work and those preparing for the ministry of the Methodist Episcopal Church; to aid theological and other schools, colleges, and universities existing under the patronage of said Church.

**527. What are the limitations?**

No appropriation can be made for building purposes; and no school of any grade not in existence when the Board was founded can be aided unless the Board has been consulted and has approved the establishment and organ-

ization of such school. To gain recognition and aid by the Board, such school must also be approved by the Annual Conference within whose bounds it is located and by the Conferences associated in its management. Annual Conference educational societies are recognized as auxiliaries when their work is in harmony with the principles and methods of the Board of Education. The charter as amended in 1909 provides for larger powers and removes some of their limitations.

**528. How is the Sunday School Children's Fund administered?**

By the same Board, but under different laws. It is the duty of the Board "to receive, separately invest, and augment the Children's Fund."

**529. What proportion of this fund was at first available for the objects specified?**

Until the first day of January, 1885, only "the interest and income thereof."

**530. What important changes were then made?**

The General Conference of 1884 enacted that "the Board of Education of the Methodist Episcopal Church is hereby authorized and advised to secure such a change in its charter as will allow, after the year 1884, of the immediate appropriation, in aid of students, of such a proportion of its annual receipts from the offerings of the Church to the Children's Educational Fund as will enable it, on economical principles, to provide for the aid of all properly recommended students; all surplus receipts to be funded as heretofore." The charter was so amended by the New York Legislature in 1885.

**531. What changes were made by the General Conference of 1888?**

It made the secretary of the Board a General Conference officer elected by that body, and recommended that

“hereafter no accumulation of endowment funds be made, except by gifts and bequests specifically for that purpose, and that all incomes from public collections be devoted to annual disbursements in loans to students and to its own current expenses.”

**532. To what objects are the funds applied?**

“To assist meritorious Sunday school scholars in obtaining a more advanced education,” especially students for the ministry and other forms of Christian work.

**533. Are the funds equitably divided among the several Annual Conferences?**

Each Annual Conference, in behalf of properly recommended students, is entitled to share equitably in the income of the permanent Sunday School Children’s Fund, and in the appropriation of gifts and contributions made to it, provided that no Conference shall share in the income or distribution of said fund which does not take annual collections in its behalf in the Sunday schools within its bounds.

**534. From what sources are the funds of the Board now derived?**

From annual collections for the cause of education, from collections taken on Children’s Day, and from special donations and bequests.

**535. How are the funds used in helping students?**

In making loans, which are limited to annual amounts of \$50 to those in classical seminaries and other preparatory schools, and \$100 to those in colleges, theological and other professional schools. The limit of \$50 per year also applies to students in theological schools whose scholastic acquirements fall below the requirements for full admission to college. Five hundred dollars is the highest amount that any one person may obtain. The Board has

authority to cancel loans, in part or in whole, for protracted ill health or for five years' actual missionary service.

**536. Are the loans made directly to the applicant?**

All loans are made through the faculty of the school in which the applicant is enrolled as a student.

**537. Who are eligible to receive aid?**

1. Young men preparing for the ministry. 2. Young men and young women preparing for missionary work or some other form of Christian work in foreign or home fields. The latter item is now liberally interpreted. Scores of teachers are aided, also those preparing for work as lawyers, doctors, etc.

**538. What are the conditions on which a loan may be obtained?**

1. The applicant must be a member of the Methodist Episcopal Church, and possess a well-established Christian character and such intellectual qualities and fondness for study as give promise of more than ordinary usefulness.

2. He must be in actual attendance in some one of our Methodist schools. A few rare exceptions to this requirement are admitted in the case of professional students pursuing studies not usually taught in the schools of the Church.

3. He must have a recommendation from the church of which he is a member and from the faculty of the institution which he is attending; this latter must be repeated each term that he continues to receive a loan.

4. He must be of sufficient age to understand thoroughly the nature of the obligations that he assumes, and must be advanced beyond elementary studies.

5. He must have shown to the officers of the church of which he is a member, and to the faculty of the institution



he is attending, that he is disposed to practice self-denial, self-reliance, and self-help.

6. He must read the circular of information and the conditions expressed on the note and form of application previous to his receiving the loan, so that he may thoroughly understand that it is not a gift, but a loan, which he is expected to pay in full at the earliest practicable date.

7. He must fill out and sign a blank form of application furnished him by the proper officer of the institution in which he is enrolled.

8. He must sign a note for each loan received.

9. He must make special effort to pay the full amount of the loan as soon as practicable.

10. He must keep the Board informed of his place of residence until all his notes are paid.

11. He must regard his obligation to the Board as sacred, and as urgent as any other obligation which a man can assume.

**539. What other objects are sought to be accomplished by the Board of Education?**

1. It acts as a bureau of information and as a general agency for communication between teachers desiring employment and those needing their services. 2. It gathers and publishes statistics relating to our institutions of learning. 3. It develops a system of education that will make more effective the entire educational work of the Church.

4. It systematizes, unifies, and connectionalizes the vast educational interests and work of the Methodist Episcopal Church. 5. It executes the measures adopted by the University Senate in accordance with the Discipline.

**540. How is its work already manifest?**

1. It gives our institutions of learning prominence before the whole Church. 2. It brings the Sunday schools

and churches into direct communication with the institutions of learning. 3. It guards the contributions of the Church against unwise and unprofitable distribution. 4. It increases the higher educational acquirements of the younger ministry.

**541. What number of students has been aided, and what amount of money distributed, up to the General Conference of 1908?**

The total number of students aided from the beginning in 1873 is 16,609. The classification of beneficiaries for the year 1908 is: men, 1,637; women, 445. Of these, 913 are in the ministry; 156 are missionaries; 514 are teachers; 499 are in other useful callings. Among the 2,082 students aided 24 nationalities were represented. The average annual loan is \$57.92.

**542. What is the number and value of our institutions, and the number of students enrolled?**

There are 54 colleges and universities, 46 academies and classical seminaries, 26 theological schools, 8 institutions exclusively for women, 55 foreign mission schools, 4 missionary institutes and Bible training schools. These institutions have property and endowments valued at \$48,991,044, and enroll 60,678 students.

The General Conference of 1908 transferred to the Board of Education the oversight and administration of the schools for people of the white race in the South. The Board asks for a collection in all the churches for this purpose, specifically, and, generally, for the aid of institutions. The Board now has an invested fund of \$51,000, the interest on which is used for the aid of our Methodist colleges and academies in the discretion of the Board of Education, and it has issued an appeal for \$250,000 to be added to this fund during the quadrennium. Special gifts, bequests, annuity funds, etc., are urgently solicited.

**543. Who have been the corresponding secretaries of the Board?**

C. C. North, a layman, was appointed by the Board in December, 1869, and continued in office until 1872. Rev. Dr. (afterward Bishop) E. O. Haven was elected by the General Conference of 1872. Rev. Dr. D. P. Kidder was appointed by the Board in 1880 and resigned in 1887. Rev. Dr. (now Bishop) D. A. Goodsell was appointed by the Board in 1887 and served until the General Conference of 1888, when Rev. Dr. C. H. Payne was elected. The latter was reëlected by the General Conference of 1892 and 1896. He died in May, 1899. Rev. William F. McDowell, D.D., Ph.D., was elected by the Board to succeed him, and was reëlected by the General Conference of 1900. W. F. Anderson was elected in 1904, and was elected bishop in 1908, and Rev. Thomas Nicholson, D.D., succeeded him as corresponding secretary. The office of the Board is at 150 Fifth Avenue, New York.

THE UNIVERSITY SENATE

**544. What is the University Senate?**

A body of practical educators authorized by the General Conference of 1892, appointed by the bishops, and consisting of one member from each General Conference district and one member at large.

**545. What special duty is assigned them?**

They determine the minimum requirement of academic work in our Church institutions for graduation to the baccalaureate degree, and may investigate the scholastic requirements of any institution, and require its reclassification by the Board of Education in case its requirements are not in conformity with the standards fixed by the University Senate. The General Conference of 1900 adopted a new chapter on the Senate, enlarging its powers,

and the General Conference of 1908 gave it full power to protect the educational standards of Methodism.

**546. What is its relation to the Board of Education?**

It must report its work to the Board at least quadrennially. On its report the Board determines what institutions meet the requirements, and such are designated as colleges in the official lists of the educational institutions of the Church.

**547. How was the first University Senate, as appointed by the bishops, constituted?**

Eleven of them were presidents of universities or colleges, and four were college professors. They met in Syracuse, N. Y., November 23 and 24, 1893.

**548. What are the requirements relating to the collegiate courses?**

*I. Time*

1. *Years.* Each precollegiate course shall extend through at least three years. Each college course leading to the bachelor's degree shall extend through at least four years.

2. *Weeks.* Each of these years shall extend through at least thirty-two weeks.

3. *Hours.* Each week shall include at least sixteen hours of class instruction, and each hour shall include at least forty-five minutes in the class room.

4. *Residence.* The minimum requirements for the baccalaureate degrees in all cases mean work in residence under regular class room instruction to the extent indicated in said requirements. In no case may a college or a university confer a baccalaureate degree without the student having spent at college at least three calendar years, and without a student having completed at least sixty year hours or one hundred and eighty term hours of work.

## THE BOARD OF EDUCATION

5. *Statistics.* It is the sense of the University Senate that statistics be reported for the scholastic year, and not for the calendar year.

### II. Courses

1. All the work required in the minimum schedule of the precollegiate courses shall be in advance of elementary studies ordinarily included in the phrase "common branches," or the work of the "grammar grades."

2. The collegiate courses shall be of a higher grade, adapted and in the main confined to candidates for the baccalaureate degrees.

3. Among the courses thus offered there must be at least one covering the historical and literary study of the Bible in the vernacular.

4. All other courses shall be selected at the discretion of the governing boards of the colleges themselves, except—

a. That in case courses in theology, law, or medicine are presented they shall be so regulated that no candidate can give to them more than one quarter of the minimum of hours required for the bachelor's degree.

b. No credit shall be given for merely technical instruction in music or art, except in the case of candidates for the degree of Bachelor of Letters, nor here to an extent in excess of one tenth of the total number of hours required for graduation.

### CHILDREN'S DAY

#### **549. What is Children's Day?**

It is a day set apart for the pleasure and profit of the children, on which special services are held designed to excite an interest in education and to form some connecting link between the Sunday schools and the higher institutions of learning of the Church.

**550. What was the origin of Children's Day?**

It grew out of the purpose to establish a Children's Fund at the centenary of American Methodism in 1866, and the desire to increase that fund by annual collections in the Sunday schools.

**551. Who were the committee that first suggested and devised it?**

The Rev. Drs. John McClintock, Daniel Curry, and George R. Crooks; and Oliver Hoyt, James Bishop, and Charles C. North, laymen.

**552. What is the chronological order of events connected with its origin?**

The centenary committee, consisting of the bishops, twelve ministers, and twelve laymen, was authorized in 1864. They appointed the central committee of six as named above, who devised a plan for a Children's Fund and a Children's Day; and the fund was created through the children's centenary contributions in 1866. The central committee reported to the General Conference of 1868.

**553. What action did the General Conference of 1868 take in regard to it?**

They said: "We further recommend that efforts be made through the Sabbath schools of the Church to augment the Children's Fund. We recommend that the second Sabbath in the month of June annually be observed as the Children's Day, and that in each Sabbath school we attempt the collection of an average of five cents for each child enrolled." (Discipline, 1868, p. 331.)

**554. What is the duty of the pastor relating to Children's Day?**

"It shall be the duty of every pastor to cause every Sunday school under his charge to observe the second Sunday in June, or such other Sunday as may be more convenient,

as Children's Day, and upon said day, as part of the service, he shall take a collection to be devoted to the Sunday School Children's Fund." (Discipline, 1908, ¶ 414, § 2.)

**555. By whom are the funds administered?**

By the Board of Education. (See Questions 528-534.)

## CHAPTER XV

### THE EPWORTH LEAGUE

#### **556. What is the Epworth League of the Methodist Episcopal Church?**

An organization of the Church for the young people designed to direct their energies to paths of virtue and religious activity.

#### **557. Where and when was it organized?**

It was instituted at a conference of representatives of all the general young people's societies in the Methodist Episcopal Church, held in Cleveland, O., on Tuesday and Wednesday, May 14 and 15, 1889. The following societies were represented by accredited delegates: The Young People's Methodist Alliance, the Oxford League, the Young People's Christian League, the Young People's Methodist Union, and the Young People's Methodist Episcopal Alliance of the North Ohio Conference.

#### **558. What is the object of the Epworth League?**

To promote an earnest, intelligent, practical, and loyal spiritual life in the young people of our Church, to aid them in constant growth in grace and in the attainment of purity of heart.

#### **559. When did the Epworth League become an integral part of the Church?**

The General Conference of 1892 adopted it as a distinct department of the Church, authorized its Board of Control to elect a general secretary, and incorporated its constitution in the Discipline.



**560. How is it governed?**

Its management is vested in a Board of Control appointed by the Board of Bishops, consisting of a bishop, who shall be president of the Epworth League and of the Board of Control, and one from each General Conference district. If the number of the General Conference districts be odd the bishop shall appoint one member at large, in order that there may be an equal number of laymen and ministers. The editor of the Epworth Herald, the general secretary of the League, the German assistant secretary, and the assistant secretary for colored Conferences are advisory members of the Board. The Board meets four times in each quadrennium.

**561. What are the officers of the League?**

A president, a vice-president, a general secretary, and a treasurer.

**562. How are they chosen?**

The president is appointed by the Board of Bishops; the vice-president is chosen by the Board of Control from its own body; the general secretary is elected by the General Conference, and is the executive officer of the League; the editor of the Epworth Herald is elected by the General Conference; the treasurer is elected by the Board of Control. All officers are elected quadrennially and hold office until their successors are chosen. Vacancies, except in the presidency and editorship of the Epworth Herald, are filled by the Board of Control.

**563. What provision is made for the German and Colored Conferences?**

The editor of the Haus und Herd is constituted the German assistant secretary of the Epworth League, who is elected by the General Conference. An assistant secretary of the Epworth League for work within the colored

Conferences is elected quadrennially by the Board of Control. The central office of the League is in Chicago, Ill.

**564. From what does the League derive its name?**

From the village of Epworth, Lincolnshire, England, the birthplace of John and Charles Wesley, the founders of Methodism.

**565. Is the Epworth League confined to the Methodist Episcopal Church?**

It has extended into the Methodist Episcopal Church, South, and into the Methodist Church of Canada; but in each of these Churches it has a separate organization and management, in no way officially connected with those of our own Church. Delegates from all three Churches, however, meet together in biennial international conventions.

**566. What is a local chapter?**

An Epworth League organized in any local church under a charter granted by the Board of Control.

**567. How is a local chapter organized?**

By calling a meeting to effect an organization, adopt a constitution, apply for a charter, and by reporting the names of the officers elected to the central office.

**568. What are the officers of a local chapter, and how are they elected?**

The officers shall be a president, four vice-presidents, secretary, treasurer, and Junior League superintendent. The president shall be a member of the Methodist Episcopal Church, elected by ballot on a majority vote. The other officers, who shall be members of the Methodist Episcopal Church or some other evangelical Church, shall be elected in the same way, except the Junior League superintendent, who shall be appointed by the pastor. After approval of the president by the Quarterly Confer-

ence the names and addresses of the officers shall be forwarded to the central office of the Epworth League. The duties of the president, secretary, and treasurer are such as usually pertain to those officers.

**569. How is the work of a local chapter divided?**

Into the following four departments: 1. Department of Spiritual Work; 2. Department of World Evangelism; 3. Department of Mercy and Help; 4. Department of Literary and Social Work.

**570. On whom does the chief responsibility rest for the successful working of these departments?**

On the president and the four vice-presidents, who are the heads of the four departments. The officers, together with the pastor, who is *ex officio* a member of the League, constitute the cabinet; by them the work of the League is projected and supervised.

**571. What are the duties of the Department of Spiritual Work?**

The first vice-president has charge of this department, and appoints a committee of from three to five to assist him, of which committee he is chairman. The department arranges for the devotional meetings of the chapter, looks after the spiritual welfare of the members, inviting those who are interested to join the classes of the Church. Wherever possible it should organize and train a personal workers' class; once each year present the subject of the Morning Watch Enrollment, endeavoring to enlist the members in the movement. It must endeavor to interest young people in systematic Bible study, and have charge of Bible study classes. It may plan special revival meetings, neighborhood, outdoor, and cottage services, conduct devotional meetings for special classes of persons, as

sailors, railroad men, etc., and prayer meetings for children where there is no Junior League. It shall help in building up the Sunday school. All the evangelistic and devotional activities of the chapter are committed to it.

**572. What are the duties of the Department of World Evangelism?**

The second vice-president has charge of this department, with a committee of from three to five appointed by him. Its duty is to interest the young people in the missionary and other benevolent interests of the Church, promote the systematic study of Christian missions, and circulate missionary literature. It shall arrange for the monthly missionary meetings of the chapter, and circulate a cycle of prayer for World Evangelism. Once each year it must present to the chapter the claims of Christian Stewardship, and seek to enroll the members in the Christian Stewardship enrollment. Its motto is, "The World for Christ in this Generation."

**573. What are the duties of the Department of Mercy and Help?**

This department is under the charge of the third vice-president and a committee of from three to five appointed by him. It shall arrange for the systematic visitation of the members of the chapter, the sick of the neighborhood, the aged and newcomers to the community. It shall interest the League in the charities of the place, and plan to give aid when needed. It shall have charge of temperance work, social purity work, tract distribution, and the like. All kinds of charitable work when undertaken by the chapter, such as visiting hospitals, nursing, distributing flowers, starting industrial schools, running employment bureaus, coffeehouses, day nurseries, etc., shall be under its care.

**574. What are the duties of the Department of Literary and Social Work?**

This department is in charge of the fourth vice-president and a committee appointed by him. Its aim is to give stimulus and direction to general Christian culture, and to quicken the intellectual and social life of its members and of the community. It shall instruct the membership of the chapter in the doctrines, polity, history, and present activities of the Methodist Episcopal Church and of other denominations of the Church universal. It may open libraries, reading rooms, art rooms, night schools, and arrange for lectures for members of the League and others. It must endeavor to extend the circulation of the Epworth Herald and other publications of the Church. It must watch for new members, receive and introduce them at the meetings of the chapter. It has charge of the social part and the music of the chapter, except that of devotional meetings. It may provide flowers for the pulpit, ushers when needed, take charge of picnics, excursions, etc., procure badges, etc., for the chapter, and be the custodian of all its effects.

**575. How are new members constituted?**

By election of the chapter, on the nomination of the cabinet.

**576. How many classes of members are there?**

Whenever a chapter shall so decide there shall be two classes of members—active and associate. Active members shall subscribe to the Epworth League pledge. Active members only shall vote in the election of officers or hold office. Associate members are entitled to all other privileges.

**577. What is the pledge of the Epworth League?**

“I will earnestly seek for myself, and do what I can to help others attain, the highest New Testament standard

of experience and life. I will abstain from all those forms of worldly amusement forbidden by the Discipline of the Methodist Episcopal Church; and I will attend, so far as possible, the religious meetings of the chapter and the church, and take some active part in them."

**578. What is the relation of the local chapter to the General Epworth League?**

It works under its charter, is auxiliary to it, cannot have a legal existence without this relation, and in the month of May each year must send one dollar as chapter dues to the general treasurer to meet the expenses of the parent organization.

**579. What is the relation of the League to the Quarterly Conference?**

The president of the League must be approved by the Quarterly Conference, which approval admits him to membership in that body, to which he must report the work and condition of his chapter.

**580. How may any unworthy member of the League be excluded from the organization?**

In cases of immorality, unchristian conduct, or neglect of duty, the chapter, at any regularly called meeting, may, by a majority vote of the members present and voting, exclude the offender upon the recommendation of two thirds of the cabinet. The accused shall have the right to be heard by the cabinet before any decisive action is taken.

**581. May any society of another name become a chapter of the Epworth League?**

Any young people's society in a Methodist Episcopal Church may become an affiliated chapter of the Epworth League, provided that it adopts the aims of the League, that its president and officers are approved by the pastor and official board or Quarterly Conference, and that it

## THE EPWORTH LEAGUE

be enrolled at the central office, No. 57 Washington Street, Chicago, Ill.

### THE JUNIOR EPWORTH LEAGUE

#### **582. What is the Junior Epworth League?**

An organization of boys and girls consisting of three grades—Primary, Intermediate, and Senior. The age limit of the grades is as follows: Primary, nine; Intermediate, nine to twelve; Senior, twelve to sixteen. Its object is to promote in its members earnest and intelligent spiritual life, bring them into membership in the Church, and train them in works of mercy and help; to aid them in the study of the Bible, and to prepare them for an earnest Christian life.

#### **583. What are the officers of a Junior Epworth League, how are they elected, and what are their duties?**

There shall be an adult superintendent appointed by the pastor, and three assistant superintendents. These shall have general oversight of the work. There shall be also a president, four vice-presidents, secretary, and treasurer, who shall, with the superintendent, the three assistants, and the pastor, constitute the cabinet of the Junior Epworth League.

The officers are elected by ballot by the members from among their own number. Each vice-president may have a committee of three, one from each grade, as his assistants. The president, secretary, and treasurer shall perform the duties usually assigned to those officers.

#### **584. What are the relations of the Junior League to kindred organizations, and to the Church?**

It is auxiliary to the Epworth League, and under control of the pastor and the Quarterly Conference. The superintendent is appointed by the pastor and confirmed by the

Quarterly Conference, and is *ex officio* a member of the Epworth League chapter and of the Quarterly Conference, when approved by that body. The superintendent appoints three assistants, with the concurrence of the pastor. These assistants have charge of the three grades respectively. If the superintendent takes charge of one grade he may select but two assistants.

**584a. May a Junior League be organized independently of the Epworth League?**

Where no chapter of the Epworth League exists, the Junior Epworth League may be organized, and shall be under the control of the Sunday school board.

**585. How does the League carry forward its work?**

Through four departments, corresponding in name and function with those of the Epworth League. (See Questions 569, 570.)

**585a. How are members of a Junior League constituted?**

Members shall be constituted by being enrolled in the secretary's book, which contains a copy of the constitution. A vote on admission of members may be taken if desired. Where there is a sufficient number of children in the Primary Department under six years of age a Cradle Roll should be organized. Children of the Cradle Roll are enrolled as members of the Junior League, but are not allowed to vote.

**585b. What has been the progress of the League in the quadrennium ending at the General Conference of 1908?**

There has been a gain of two thousand in the number of active Senior chapters during the quadrennium, and a great increase in Junior League chapters, and in im-



## THE EPWORTH LEAGUE

proved methods. The League has advanced from financial dependence to independent self-support. The policy of self-support the General Conference of 1908 enacted into law. The support of the central office is now provided for by a Disciplinary collection which must be reported by the pastors to the Annual Conferences. The amount is designated by the Board of Control, and has been fixed at five cents a member for the Senior chapters, three cents for the Intermediate, and two cents for the Junior chapters.

## CHAPTER XVI

### THE METHODIST BROTHERHOOD

#### **586. What was the origin and early development of this organization?**

Two organizations existed for some time acting independently, Saint Paul's Brotherhood and Wesley Brotherhood. A commission from each was appointed, and a joint meeting was held in Buffalo, N. Y., in March, 1908, and one general organization for men was effected under the name "The Methodist Brotherhood." This became an integral part of the Methodist Episcopal Church by action of the General Conference of 1908. The constitution framed at Buffalo was adopted, and the organization became one of the working forces of Methodism. The object is mutual improvement, an increase in fraternal interest, and development of religious activity; to build up the church and win men to Christ.

The officers are a president, five vice-presidents, a recording secretary, and a treasurer. The managing board consists of three bishops appointed biennially by the Board of Bishops, the general officers of the Brotherhood, one member from each General Conference district, and seven additional members at large elected by the General Convention, and such other members as may be elected by affiliating Methodist bodies; all to hold office for two years, or until successors are elected. General Conventions are to be held biennially, at which officers are to be elected. Provision is made for organization of local chapters, and district and Conference conventions. Through the Methodist Brotherhood and the Methodist Federation for Social Service the Church hopes to be of service in the

righteous settlement of all questions touching the Church and social problems. The General Conference of 1908 made declaration of the following principles by which the Methodist Episcopal Church stands:

For equal rights and complete justice for all men in all stations of life.

For the principle of conciliation and arbitration in industrial dissensions.

For the protection of the worker from dangerous machinery, occupational diseases, injuries, and mortality.

For the abolition of child labor.

For such regulation of the conditions of labor for women as shall safeguard the physical and moral health of the community.

For the suppression of the "sweating system."

For the gradual and reasonable reduction of the hours of labor to the lowest practical point, with work for all; and for that degree of leisure for all which is the condition of the highest human life.

For a release for employment one day in seven.

For a living wage in every industry.

For the highest wage that each industry can afford, and for the most equitable division of the products of industry that can ultimately be devised.

For the recognition of the Golden Rule and the mind of Christ as the supreme law of society and the sure remedy for all social ills.

## CHAPTER XVII

### CHILDREN AND THE CHURCH

**587. What are the views of the Methodist Episcopal Church on the relation of children to God?**

That all children, by virtue of the unconditional benefits of the atonement, are members of the kingdom of God, and all who die before reaching the state of moral accountability are graciously received into heaven and find eternal rest and development in the presence of God.

**588. Are infants admitted to the sacred rite of baptism?**

They are. As infant baptism contemplates a course of religious instruction and discipline, it is expected of all who present children for baptism that they will use all diligence in bringing them up in conformity to the Word of God. (See Questions 461-470.)

**589. Do parents and guardians obligate themselves to do this?**

In a most solemn manner they promise to teach the child, as soon as he is able to learn, the nature and end of baptism, cause him to attend the appointed means of grace, read the Holy Scriptures, learn the Lord's Prayer, the Ten Commandments, the Apostles' Creed, the Catechism, and all other things which a Christian ought to know and believe.

**590. What further recognition does the Church take of its baptized children?**

Inasmuch as they have been placed by baptism in visible covenant relation to God and under the special care and supervision of the Church, the pastor is required to make an accurate register of their names, the dates of their birth

and baptism, the names of their parents and their residences. If the parents of such children remove from his charge, the pastor is required to give them a certificate transferring the relation of such children to the charge to which the parents shall remove.

**591. What provision is made for their religious instruction?**

At the age of ten, or before, the pastor must organize them into classes and appoint suitable leaders, whose duty is to meet them once a week in order to instruct them in the nature, design, and obligations of baptism and in the truths of religion necessary to make them "wise unto salvation," to urge them to attend the means of grace, and to advise, exhort, and encourage them to an immediate consecration of their hearts and lives to God.

**592. When and how are such children admitted to communion with the Church?**

When they shall understand the obligations of religion and give evidence of piety, they may, upon proper recommendation, and by publicly assenting to the baptismal covenant and to the usual questions on doctrines and discipline, be admitted into full membership in the Church.

**593. What provision is made for such children in case they become orphans?**

When from any cause the child is deprived of Christian guardianship, the case is reported to the official board or to the leaders and stewards' meeting, and such provision is made for the Christian training of the child as circumstances require or permit.

SUNDAY SCHOOLS

**594. By whom were modern Sunday schools founded?**

By Robert Raikes, in the city of Gloucester, England, in the winter of 1781-82.

**595. What was the principal object of the founder?**

To restrain the children of the lower ranks from wickedness and to give them instruction "in reading and in the Church catechism."

**596. How were the first teachers secured?**

They were paid a small compensation for their labor by the benevolent founder and the friends of the enterprise. The paid system of teaching was early abandoned.

**597. What has contributed largely to the efficiency and success of Sunday schools?**

Voluntary and gratuitous teaching and the imparting of moral and religious, rather than secular, instruction.

**598. When did they first appear in Methodism?**

Hannah Ball, a young Methodist, as early as 1769 established a Sunday school in High Wycombe, England; and Sophia Cooke, a Methodist, who afterward became the wife of Samuel Bradburn, one of Wesley's most noted itinerants, suggested to Robert Raikes the Sunday school idea, and marched with him at the head of his scholars the first time they were taken to the parish church.

**599. Did Wesley early associate the religious idea with that of Sunday schools?**

John Wesley, in his Journal, July 18, 1784, wrote: "I find these schools springing up wherever I go. Perhaps God may have a deeper end therein than men are aware of. Who knows but some of these schools may become nurseries for Christians?"

**600. Did the Methodists introduce gratuitous instruction?**

John Wesley established Sunday schools in his societies in 1785 and introduced gratuitous instruction, exhorting

his people "to engage in the work for conscience', and not for lucre's sake," and making religious instruction the paramount consideration.

**601. What provision was made in the first Book of Discipline of our own Church for the religious instruction of children?**

When the Church was organized in 1784 the following question and answer were put into our first Discipline: "What shall we do for the rising generation?" "Where there are ten children whose parents are in the society meet them at least one hour every week."

**602. What was the origin of Sunday schools in the Methodist Episcopal Church?**

Bishop Asbury established the first Sunday school in the house of Thomas Crenshaw, in Hanover County, Va., in 1786. This was probably the first Sunday school after the modern type organized in America.

**603. When was the Sunday school first officially recognized by name in our Conferences?**

In the Minutes of Conference of 1790 we find the following question and answer: "What can be done in order to instruct poor children, white and black, to read?" "Let us labor as the heart and soul of one man to establish Sunday schools in or near the place of public worship. Let persons be appointed by the bishops, elders, deacons, or preachers, to teach (*gratis*) all that will attend and have a capacity to learn, from six o'clock in the morning till ten, and from two o'clock in the afternoon till six, where it does not interfere with public worship. The Council shall compile a proper schoolbook to teach them learning and piety." This is probably the first Church legislation on the subject in the world.

**604. Has the Sunday school outgrown its original design?**

It was at first intended for secular instruction. Our bishops urged its organization "for the benefit of the children of the poor." It is now preëminently a Bible school for all classes and ages.

**605. What was the action of later General Conferences?**

The General Conference of 1824 made it the duty of every traveling preacher to encourage the establishment of Sunday schools, arranged for the compilation of a catechism for their use, and directed the publishing agents to keep on hand a good assortment of books for them. In 1836 the bishop was authorized to appoint an agent, when requested by an Annual Conference, to travel through its bounds to establish and aid Sunday schools.

**606. When was the Sunday school definitely recognized as an integral part of the Church?**

At the General Conference of 1856, when the superintendent of the Sunday school was made a member of the Quarterly Conference, with all the privileges of other members of that body.

**607. What is the present law of the Church in regard to Sunday schools?**

"Every Sunday school of the Methodist Episcopal Church shall be under the supervision of a local Sunday school board, and shall be auxiliary to the Board of Sunday Schools of the Methodist Episcopal Church."

**608. How is this local board constituted?**

The pastor is chairman by virtue of his office. The other members of the board are the Quarterly Conference committee, the superintendent and assistants, the secretaries, treasurer, librarians, teachers, and president of the



Sunday School Missionary Society. When a teacher ceases to teach he is no longer a member of the board.

**609. How is the superintendent elected?**

He is nominated annually by the board and confirmed by the Quarterly Conference.

**610. How are other officers and teachers elected?**

The officers are elected by the board; and the teachers are nominated by the superintendent, with the concurrence of the pastor, and elected by the board.

**610a. What special duties devolve upon the local board and superintendent?**

To organize the schools into temperance societies, under such rules as they may prescribe. These societies should see that temperance instruction is imparted to the school, and as far as possible secure the pledging of its members to total abstinence.

It is the duty of the superintendent and board to take a collection in the school once a year for the Board of Sunday Schools.

THE BOARD OF SUNDAY SCHOOLS

**611. What is the Board of Sunday Schools of the Methodist Episcopal Church?**

An organization for the moral and religious instruction of children, and the promotion of Bible knowledge among all our people. It was incorporated in the State of Illinois, July 31, 1908.

**612. What is its special work?**

To found Sunday schools in needy neighborhoods, and when necessary contribute to their support; to educate the Church in all phases of Sunday school work, endeavoring to raise ideals and to improve methods; to give impulse and direction to Bible study in the Church.

**613. What were the several steps of its growth and organization?**

The Sunday School Union was organized in 1827. In 1833 it was merged in "The Bible, Sunday School Union, and Tract Society," but was soon abandoned. It was revived and reorganized in 1840, and a constitution was framed for it by the General Conference of that year, which was amended by the General Conference of 1880. A charter was obtained from the New York Legislature in 1852, which was amended in 1874. By the action of the General Conference of 1904 it was made the Sunday School Department of the Board of Education, Freedmen's Aid, and Sunday Schools, the action taking effect January 1, 1907. In 1908 it was changed to the Board of Sunday Schools.

**614. How is it constituted?**

All the work of the Board of Sunday Schools shall be done under a board of managers to be elected by the General Conference, upon nomination by the Board of Bishops, to consist of twenty-seven members, three of whom shall be effective bishops and twenty-four other members, lay and clerical, expert in Sunday school work, with at least one member resident in each General Conference district.

**615. What are the officers of the Board and how are they chosen?**

The corresponding secretary is elected by the General Conference and is the chief executive officer; he conducts the business, and is an advisory member of the Board. He is the superintendent of the department of Sunday school instruction.

The General Conference elects an editor of Sunday school literature, who with the board of managers and publishing agents has charge of the department of Sunday

school requisites, including books of instruction. He is an advisory member of the Board.

The editor of German Sunday school publications is the German assistant secretary of the Board of Sunday Schools.

**616. To whom should applications for aid be made?**

To the corresponding secretary, 57 Washington Street, Chicago, Ill. No application can be considered unless the school for which aid is asked is connected with the Methodist Episcopal Church. The pastor or district superintendent must further certify that, in his judgment, the school is needy, as it is not the design of the Board to afford aid to schools that are able to sustain themselves.

**617. What are the latest Sunday school statistics?**

The statistics for 1908 show: Sunday schools, 34,619; officers and teachers, 361,667; scholars, 3,068,248.

**618. What is the duty of the pastor in regard to Sunday School Day?**

The pastor shall cause each church under his charge to observe the last Sunday in October, or such other Sunday as may be more convenient, as Sunday School Day, and take a collection for Sunday school work; this collection to be forwarded to the corresponding secretary of the Board of Sunday Schools.

**619. Does the Board of Sunday Schools publish Sunday school literature?**

It does not. Sunday school books and periodicals are edited by the editor of Sunday school literature, but are published by the Book Concern. Donations made by the Board are purchased of the Book Concern.

**620. How may its work be summarized?**

1. It encourages the founding of new Sunday schools in destitute and sparsely settled communities. 2. It helps

feeble Sunday schools already organized until they become self-supporting. 3. It does special work among the colored people of the South. 4. It affords aid to Sunday schools among the Indians. 5. It seeks to establish and maintain Sunday schools among the foreign population of the United States. 6. It helps to organize and sustain Sunday schools in foreign lands. 7. It stimulates interest in Bible Study throughout the entire Church.

**621. Who have been its corresponding secretaries, and who are now the officers of the Board?**

Daniel P. Kidder, Daniel Wise, John H. Vincent, Jesse L. Hurlbut, Thomas B. Neely, John T. McFarland. The officers elected in 1908 are: President, Bishop William F. McDowell; first vice-president, Bishop Henry Spellmeyer; second vice-president, Bishop Robert McIntyre; recording secretary, Rev. W. O. Shepard; treasurer, Mr. E. R. Graham; corresponding secretary, Rev. David G. Downey; assistant secretary, Rev. Edgar Blake.

**622. Where are its general offices?**

At 57 Washington Street, Chicago, Ill.

## CHAPTER XVIII

### THE BOARD OF FOREIGN MISSIONS

**623. Where and when was the Missionary Society of the Methodist Episcopal Church organized?**

In the Forsyth Street (then called Bowery) Church, New York, April 5, 1819.

**624. What preliminary steps were taken?**

A call was made from the pulpits in New York, in answer to which a large number of Methodists assembled. Nathan Bangs was called to the chair, and the following resolution was adopted: "*Resolved*, That it is expedient for this meeting to form a missionary and Bible society of the Methodist Episcopal Church in America."

**625. How was it organized?**

A constitution, which had been previously prepared, was considered and adopted. Bishop McKendree was the first president and Thomas Mason the first corresponding secretary.

**626. Was this the first and only missionary society in the Methodist Episcopal Church?**

Some local societies had been formed, notably the "Philadelphia Mite Society"; but this was the first missionary society organized for the whole Church.

**627. Did this society absorb and supersede the others?**

It did not for a long time. Not until the General Conference requested it did the Philadelphia Conference Missionary Society, founded in 1820, coöperate. In 1844 a plan of substantial union between the two societies was ratified.

**628. Does the Philadelphia Conference Missionary Society still exist?**

It is now prosperous, energetically worked, and as vigorous as ever. The missionary zeal so early enkindled continues, and the Philadelphia Conference carries the missionary banner and leads the van of the Methodist missionary hosts. Its funds go to the parent society.

**629. What action in regard to the Missionary Society did the General Conference take?**

The General Conference met in 1820, just at the close of the first year of the society's existence. It heartily indorsed the cause of missions, reminded the Church of its indebtedness to missionary zeal, approved of the organization effected in New York, and recommended all the Annual Conferences to take measures to form auxiliaries.

**630. How long did the Bible Society remain a feature of the Missionary Society?**

Many objections being offered to it, the board of managers within a year had the constitution so changed as to make it purely a missionary society.

**631. When did the society become incorporated?**

An act of incorporation was obtained from the State of New York in 1839. This was amended in 1859, and again in 1869.

**632. When was the change made from "Missionary Society" to "Board of Foreign Missions"?**

Pursuant to the action of the General Conference of 1904, on the consolidation of the benevolences, decreeing the separation of the foreign and home missionary work of the Church, the Board of Foreign Missions was organized January 1, 1907, and became the successor of the Missionary Society in the foreign work. During the eighty-nine years of its history the receipts of the Missionary Society had been \$46,485,957.17. In the administration

of that vast amount not a dollar had been diverted from its beneficent purpose; its history is unsullied.

**633. What are the objects of the Board of Foreign Missions?**

They are charitable and religious; designed to diffuse more generally the blessings of education and Christianity, and to promote and support missionary schools and Christian missions in foreign countries, and other places subject to the sovereignty of the United States which are not on the continent of North America or the adjacent islands.

**634. By whom are its affairs controlled?**

By a board of managers, consisting of the general superintendents and missionary bishops, who are *ex officio* members, thirty-two laymen, and thirty-two traveling ministers. The regular meetings of the Board are held in the Mission Rooms, 150 Fifth Avenue, New York, on the third Tuesday of each month at 3 P. M.

**635. By whom are they elected?**

By the General Conference, quadrennially.

**636. To whom is the Board amenable?**

To the General Conference, to whom it is required to report its transactions every four years. It is also required to present an annual report to the Church at large.

**637. What is the law concerning the corresponding secretaries?**

There shall be one corresponding secretary, who shall be the executive officer of the Board, and a first assistant corresponding secretary, both of whom shall be elected by the General Conference. The board of managers shall have authority to elect such additional secretaries as may be necessary. Their salaries are fixed by the board of managers. Their duties are to conduct the correspondence and supervise the work of the Board.

**638. Who are now the officers of the Board?**

The general officers of the Board for 1908 are as follows: President, Bishop D. A. Goodsell; vice-presidents, the remaining general superintendents, and G. G. Reynolds, G. J. Ferry, J. S. McLean, J. F. Rusling, J. M. Buckley, D.D., A. K. Sanford, D.D., E. L. Dobbins, Costello Lippitt; corresponding secretary, A. B. Leonard, D.D.; first assistant corresponding secretary, H. C. Stuntz, D.D.; recording secretary, S. O. Benton, D.D.; treasurer, Homer Eaton, D.D.; assistant treasurer, H. C. Jennings, D.D.; field secretaries, G. B. Smyth, D.D., J. M. Trimble, D.D., J. C. Floyd, D.D., G. G. Logan, D.D.; field secretary for young people's work, S. Earl Taylor; missionary editor, C. H. Fahs. Office, 150 Fifth Avenue, New York.

**639. What is a mission district?**

A group of contiguous Conferences so designated by the General Conference, which has divided the Church into fifteen such districts.

**640. What is the General Committee of Foreign Missions?**

It is composed of the general superintendents, the missionary bishops, the corresponding secretary, the first assistant corresponding secretary, the recording secretary, the treasurer, the assistant treasurer, two representatives, one lay and one ministerial, from each General Conference district, and as many representatives from the board of managers as there are General Conference districts.

**641. What are the powers and privileges of this committee?**

They shall meet annually and determine what fields shall be occupied as foreign missions and the amount necessary for the support of each, and shall make appropriations for the same, including an emergency fund of \$50,000; *provided*, they shall not appropriate for ■ given



year more than the total income for the year immediately preceding.

**642. To whom is this committee amenable?**

To the General Conference, to which it must make a full report of its doings.

**643. What provision is made for the support of superannuated missionaries and the widows and orphans of such as have died in the work?**

When not provided for by their respective Annual Conferences, the board of managers may provide for them to the extent usually allowed to other superannuated ministers, their widows and orphans.

**644. What are the duties of the pastor to the cause of missions?**

In connection with the committee on missions appointed by the Quarterly Conference, it is his duty to provide for the diffusion of missionary intelligence, institute if practicable a monthly missionary prayer meeting or lecture, appoint missionary collectors, organize the Sunday schools into missionary societies, preach or cause to be preached a missionary sermon annually, and take the contributions of the people for the cause.

The Sunday school missionary society shall include home and foreign missions, and the contributions shall be equally divided between the two Boards. (See Discipline, ¶¶ 387, 401.)

**645. Where are the domestic missions located?**

Throughout the United States, under the control of the Annual Conferences of which they form a part. They are now assigned to the control and support of the Board of Home Missions and Church Extension.

**646. Where are the foreign missions?**

Those in Protestant countries are in Norway, Sweden, Denmark, Finland, Germany, and Switzerland. Those in

Roman Catholic countries are in South America, Mexico, Italy, France, and the Philippines. Those in Greek Catholic countries are in Bulgaria and Russia. Those in non-Christian countries are in Africa, China, Korea, India, and Malaysia. The missions in Japan are organized into an independent Church.

**647. What laborers are employed in foreign fields by the Board of Foreign Missions?**

Many missionaries, both men and women, are sent from the United States; but a much larger number of native ordained and unordained preachers and teachers are employed. It is the policy of the Board as soon as possible to raise up native workers, believing that God intends that every nation shall be evangelized chiefly by its own people.

**648. What were the receipts of the Missionary Society?**

We give the receipts for the first year and for every tenth year thereafter: 1820, \$823.04; 1830, \$13,128.63; 1840, \$136,410.87; 1850, \$104,579.54; 1860, \$256,722.77; 1870, \$594,743.77; 1880, \$557,371.14; 1890, \$1,131,071.82; 1900, \$1,319,727.64.

The receipts of the Board of Foreign Missions in 1908 amounted to \$1,060,578.21.

**649. How are Annual Conferences organized for the support of foreign missions?**

An Annual Conference Board of Foreign Missions must be formed, consisting of the district superintendents, district missionary secretaries, and district Epworth League presidents, *ex officio*, and one Sunday school superintendent and one lay member from each district, to be elected by the Annual Conference. A board must be formed for each district, of which the district superintendent is president; a secretary for each district is appointed by the bishop. One meeting must be held each year. The secre-

## THE BOARD OF FOREIGN MISSIONS

tary must assist in carrying out the plans in the interest of foreign missions, and keep the office in New York informed as to foreign missionary conditions in the district.

### **650. What relation do the bishops bear to our missions?**

The work in Africa, in India and Malaysia, and in Korea is under the care of missionary bishops, whose episcopal authority is confined to their respective mission fields; but "arrangements shall be made so that once in every quadrennium, and not oftener unless a serious emergency arises, every mission over which a missionary bishop has jurisdiction shall be administered conjointly by a general superintendent and the missionary bishop." The other mission fields are under the supervision of the general superintendents, or bishops.

## CHAPTER XIX

### WOMAN'S FOREIGN MISSIONARY SOCIETY

**651. What was the first woman's missionary society in the Methodist Episcopal Church?**

Several societies had been organized before the one bearing the name of the Woman's Foreign Missionary Society. The first was organized in New York, July 5, 1819, and was known as the Female Missionary Society.

**652. What was its object?**

It was auxiliary to the general Missionary Society. It took a deep interest in all women in the mission field, exerted a great influence over the Missionary Board, and raised contributions of money, clothing, bedding, books, etc.

**653. When did it cease to exist?**

The last report it issued was in 1861; soon after that it ceased operations.

**654. What other societies were preliminary to the Woman's Foreign Missionary Society?**

There was one at Weedsport, N. Y., organized in 1832; one at the Wesleyan Female College, Wilmington, Del., organized in 1848; and some others.

**655. What relation did these societies bear to the general work?**

They were outgrowths of local missionary zeal and were not organized to cover the entire Church. They were limited in their operations, but were auxiliary to the general Missionary Society.

**656. Where and when was the Woman's Foreign Missionary Society organized?**

In Tremont Street Church, Boston, Mass., March 23, 1869. It was formally approved by the General Conference of 1872, and was incorporated December 27, 1884.

**657. How is the society constituted?**

It is composed of eleven associated branches with well-defined territorial boundaries, which are subject to change as the work develops.

**658. What are the names of the branches?**

1. New England; 2. New York; 3. Philadelphia; 4. Baltimore; 5. Cincinnati; 6. Northwestern; 7. Des Moines; 8. Minneapolis; 9. Topeka; 10. Pacific; 11. Columbia River.

**659. How are these branches combined to constitute one society?**

They are confederated under one general executive committee composed of the general officers and two elected delegates from each branch.

**660. What are the duties of the executive committee?**

To hear reports from the several branches and from the foreign fields, to decide on the employment of new missionaries and their fields of labor, and to make appropriations from the funds of the society.

**661. How often does it meet?**

Annually, or oftener if necessary, at such time and place as the committee may determine.

**662. What are the officers of a branch?**

President, vice-presidents, corresponding secretary, associate secretary, recording secretary, treasurer, and auditor.

**663. How is the supervision of the work still further subdivided?**

To correspond with the boundaries of the Annual Conferences and Conference districts. Each Conference has its secretary and treasurer, who report to the branch secretary and treasurer. The branch follows State lines, while the Conferences do not; it sometimes therefore occurs that a Conference embraces portions of territory in two branches.

**664. How does the society reach the people?**

It has auxiliary societies, in local churches, whose members pay two cents per week, or one dollar per year. Funds are also raised in other ways, by means devised by the members of the auxiliaries.

**665. What limitations are placed on the society by its constitution?**

The appointment, recall, and remuneration of its missionaries and the designation of their fields of labor are subject to the approval of the board of managers of the Board of Foreign Missions, and the annual appropriation to mission fields must be submitted to the General Committee of Foreign Missions for revision and approval. All missionaries sent out by the society must labor under the direction of the particular Missions or Conferences in which they are severally employed. Collections for the society are not to be taken at any regular church service, nor in any Sunday school, but only in meetings convened in its interest.

**666. What is its relation to the Board of Foreign Missions?**

It is not auxiliary to it, but in some things subordinate, and works in harmony with it, seeking its counsel and approval in all its work.

**667. How does its work in the foreign field stand related to that of the Board of Foreign Missions?**

The work of the two societies is closely interwoven, both occupying the same fields, both seeking the same end, and both subject to the same supervision by the district superintendents and bishops.

**668. What is the nature of its work, and what have been its receipts?**

Its work is educational, benevolent, and evangelistic. Its missionaries have charge of many schools, orphanages, dispensaries, and hospitals, employing many native assistants. They find a field open for them in every country where our missions are established, but especially in those countries of the Orient where women are secluded from men. To the women who are not allowed to see male missionaries they are true evangelists, carrying the glad news of salvation.

During the thirty-nine years of its existence the society has raised \$9,905,685.27. The receipts for 1908 were \$673,400.04. The appropriations for 1908-09 were \$639,818.

## CHAPTER XX

### THE BOARD OF HOME MISSIONS AND CHURCH EXTENSION

#### **669. What is the purpose of this organization?**

For the prosecution of missionary and church extension work in the United States, Territories, and insular possessions. It is incorporated and has its offices in Philadelphia, Pa.

#### **670. What provision is made for its direction and government?**

There is a General Committee consisting of (1) the bishops, who preside in rotation; (2) the corresponding secretary and such assistant corresponding secretaries as the General Conference may elect, the president, treasurer, and recording secretary of the Board of Home Missions and Church Extension; the recording secretary being *ex officio* secretary of the General Committee of Home Missions and Church Extension; (3) two representatives from each General Conference district—one minister and one layman—elected by the General Conference, who shall be the same persons elected to serve on the General Committee of Foreign Missions; (4) as many representatives elected by the Board as there are General Conference districts, the number of ministers and laymen being as nearly as possible equal; (5) the three members elected by the National City Evangelization Union. This committee meets annually, in the month of November.

#### **671. What are the powers of this committee?**

They shall determine what amount each Conference, Mission Conference, and Mission shall be asked to raise



for the cause; and what amount shall be appropriated for Home Missions and what amount shall be authorized for Church Extension for each Conference, Mission Conference, and Mission. They have authority to direct and advise the Board on its general administration, to revise its lists, and to declare and fill vacancies.

**672. What is the Board of Home Missions and Church Extension?**

The Board of Home Missions and Church Extension consists of thirty-two ministers and thirty-five laymen appointed by the General Conference. The corresponding secretary and the two assistant corresponding secretaries are *ex officio* members, and are included in these numbers. This Board has power and prerogatives needful to the prosecution of its work but subject to the control of the General Conference.

The officers of the Board are a president, five vice-presidents, one corresponding secretary and two assistant corresponding secretaries, a recording secretary, a treasurer, an assistant treasurer if necessary, all elected by the Board, excepting the corresponding secretary and the assistants, who are elected by the General Conference.

**673. What is the relation of this Board to city evangelization?**

The Board is authorized to organize a Bureau of Cities, to be directed and administered by the Board in harmony with its other departments and with the provisions of ¶ 404 of the Discipline. The aim of the Board of Home Missions and Church Extension shall be to encourage with resources and influence the well-established local organizations for city evangelization, and to promote similar organizations so far as practicable in all the cities of the United States.

**674. What relation do the Annual Conferences bear to the Board of Home Missions and Church Extension?**

Each Annual Conference shall elect a Conference Board of Home Missions and Church Extension, composed of equal numbers of ministers and laymen. This Board shall elect a president, vice-president, secretary, and treasurer. These together with three additional members to be elected by the Conference Board shall constitute an executive committee who shall have power to recommend emergency or contingent applications. The district superintendents are *ex officio* members of the Conference Board, yet so as not to have more ministers than laymen. This Board must hold its regular annual meeting on the second day of the session of the Annual Conference, and must report its transactions to the Conference.

The corresponding secretary at Philadelphia sends drafts for missionary appropriations to the secretary of the Annual Conference Board, and the district superintendents are a committee to distribute it subject to approval of the bishop and Conference. The Annual Conference Board is auxiliary to the Board at Philadelphia, and under its direction has charge of the work within its own boundaries and must diligently guard the interests of the parent Board. Each Annual Conference must examine the state of the missions within its bounds and allow none to remain on the list of its missions which, in the judgment of the Conference, is capable of self-support. It must also arrange for an anniversary during the Conference session.

**675. How is the work directed in Mission Conferences and Missions?**

There is a Board of Home Missions and Church Extension consisting of the superintendent, two other ministers, and two laymen. These have the same powers and duties that the Annual Conference Board has within its bounds.

## BOARD OF HOME MISSIONS AND CHURCH EXTENSION.

An annual meeting is held for a Mission to which all the members of the Mission are eligible, presided over by a bishop, superintendent, or presiding officer chosen by the meeting. This meeting has all the powers and functions of a District Conference.

The power to license and to renew the license and to try local preachers shall remain with the Quarterly Conferences; and local preachers tried and convicted can appeal to the annual meeting of the Mission. The ministerial members of the General Committee of Home Missions and Church Extension shall constitute a Judicial Conference to hear appeals of local preachers convicted at an annual meeting; this Judicial Conference to be presided over by a bishop.

### **676. What are the duties of the district superintendent and pastor?**

It is the duty of the district superintendent whose district covers in whole or in part a city or contiguous communities where there are three or more charges to coöperate with the Board of Home Missions and Church Extension in securing the organization of a local City Evangelization Union, supervise it, and report its condition to the Annual Conference. Each pastor in the territory must present the cause to the congregation and take a collection for the local society and report the amount to the Annual Conference.

### **677. What changes have taken place in the Church Extension Society?**

The charter of "The Church Extension Society of the Methodist Episcopal Church" was approved by Governor A. G. Curtin, of Pennsylvania, March 13, 1865. An important amendment to the charter was approved by Governor John W. Geary, March 11, 1869. The act changing "The Church Extension Society" to "The Board of

Church Extension" was approved by Governor J. F. Hartranft, February 26, 1873.

The amended charter which united Home Missions and Church Extension, thus creating "The Board of Home Missions and Church Extension of the Methodist Episcopal Church," was signed by Robert N. Wilson, judge of the Court of Common Pleas of Philadelphia, May 25, 1906. It took effect January 1, 1907.

The Church Extension Society, prior to its consolidation with the home missionary work, aided in the erection of nearly fifteen thousand churches in the United States, Territories, and insular possessions. By the last change it lost its separate and distinct existence. Home missions and church extension belong to the same class of benevolent activities seeking the same end, and are properly consolidated in one corporate body. The General Committee, Board, and officers are described and enumerated under Questions 670-672. The work of church extension has been and now is so important and beneficent, and in some respects so distinct, that it demands a separate notice.

### **678. What is church extension?**

The extension of the visible Church of Christ. When especially applied to the Methodist Episcopal Church it means the extension of that Church to those parts of our country where it has not been established, including the States, Territories, and insular possessions.

### **679. What was the origin and development of the society?**

The organization of the Church Extension Society of the Methodist Episcopal Church was ordered and a constitution for it adopted by the General Conference of 1864, the constitution being amended by the General Conference of 1868. The board of management was designated January 3, 1865, and an act of incorporation granted by the

## BOARD OF HOME MISSIONS AND CHURCH EXTENSION

General Assembly of Pennsylvania March 13, 1865. Its title was changed to "The Board of Church Extension" in 1872 by the General Conference, to which it was then made directly amenable. By this action the original constitution of the society was superseded by the chapter in the Discipline on church extension, and a change was necessitated in the original charter. The new charter was granted February 26, 1873. The General Conference of 1904 appointed a commission to consolidate Home Missions and Church Extension. The commission did its work, and it took effect January 1, 1907, and the two became the Board of Home Missions and Church Extension.

### **680. What is the purpose and work of the Board as now organized?**

To assist, wherever necessary, in erecting suitable houses of worship and securing such other church property as may promote the general design and work of the Church. Home missions help support the preachers, and church extension helps to build the churches and parsonages.

### **681. What are the powers of the Board in relation to loans and annuities?**

It has power to provide for a loan fund; to establish and administer annuity funds either in connection with or separate from the loan fund as they may deem wise; to take and hold in trust for the Methodist Episcopal Church any real or personal property, and to dispose of it for the benefit of the Church.

All amounts received on the loan fund must be used only for loans on adequate security, and the aggregate amount of interest and annuities payable shall never be allowed to exceed the aggregate amount of interest receivable.

### **682. Does the Board assist in the building of parsonages?**

"The Board shall also have authority to aid, either by donation or by loan, or both, in the erection of parsonages."

**683. Does the Board assist in the payment of oppressive church debts?**

The Board emphasizes the following: "We are fully persuaded that, except in the most extraordinary cases, no demand should be made upon the Board for aid in the older communities, nor for the payment of church debts, unless it is to avert imminent and otherwise inevitable disaster in the loss of church property."

**684. For what purposes is the church extension money disbursed?**

1. In defraying the expenses necessary to carry on the work. 2. In aiding new or struggling societies to erect suitable houses of worship or acquire other necessary church property, through donations from its general fund, or through loans from its loan and annuity funds.

**685. What is the form of application?**

Blank forms are furnished by the parent Board which must be filled and returned by the applicant giving the information required as follows: The *number* to be accommodated; church members; members of Sunday school; congregation; the present population of the place; the prospect of growth; the nearest Methodist Episcopal church; the legal incorporation of the church; the site, in country or town; the location, size, and cost of lot; form of deed; cost of building; available resources; salary of pastor.

The following must be signed in autograph by the trustees: "Now, therefore, we, believing this work to be necessary to the prosperity of the church in this place, and that, with large liberality and earnest effort, to which we pledge ourselves, we cannot accomplish it with anything less than we now ask, respectfully solicit aid."

**686. What course must the application then take?**

With personal knowledge of the facts, the pastor and superintendent of the district must certify their approval of the application and recommend that it be granted; it must also be approved by the Conference Board. It then comes before the parent Board in Philadelphia, which determines what aid shall be granted.

**687. What is the loan fund of the Board of Home Missions and Church Extension?**

A fund established by the board from which churches can be aided by temporary loans in their building enterprises.

**688. What was its origin?**

The first movement was made in the Upper Iowa Conference by Rev. A. J. Kynett, D.D., in 1866, in connection with the observance of the centenary of American Methodism, when a small loan fund was established.

**689. When did it become general?**

A plan was prepared by Dr. Kynett for a loan fund for the whole Church, and it was adopted by the parent Board in Philadelphia July 22, 1867, and was approved by the General Committee the following November, and by the General Conference of 1868.

**690. How are its funds obtained?**

By bequests and special donations, which are earnestly solicited for its establishment and extension, through the Board of Home Missions and Church Extension.

**691. Under what restrictive rules is the fund administered?**

1. No part can ever be donated for any purpose or used for current expenses, but shall be preserved, without diminution, a perpetual fund.

2. The fund may be loaned on adequate security to any church, as occasion may require and the Board may determine, in aid of the objects of the Board of Home Missions and Church Extension.

**692. Can minor loan funds be established in connection with the Board of Home Missions and Church Extension?**

“Sums of five thousand dollars and upward, contributed by any one person, church, or Conference, may be named by the contributor and shall constitute a separate loan fund; and the corresponding secretary shall report annually the investment thereof and the work accomplished thereby.”

**693. What is the annuity feature of the loan fund?**

It is a plan by which persons having means which they wish to devote to religious uses, but who desire to draw interest thereon during their lifetime, may give the same to the Board and receive from its treasury an annuity equal to a reasonable interest, the same to be paid to them annually, semiannually, or quarterly, as they may desire.

**694. When was this plan adopted?**

It was adopted by resolution of the Board January 6, 1869, approved and commended by the General Committee in November, 1870, and approved and confirmed by the General Conference of 1872. In the amended charter of 1873 this provision was included, and has been in force since that time.

**695. What restrictions are imposed in relation to the annuity fund?**

The acceptance of contributions subject to life annuity is under the following restrictions: “That all amounts so received shall be loaned by the Board on adequate securities”; “that the aggregate amount of annuities that the



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Board shall assume to pay shall never be allowed to exceed the annual interest receivable on the loans made by the Board"; "that the rates paid on sums received on annuity shall in no case exceed the rates paid under the same circumstances by reliable annuity and trust companies"; that the concurrence of the corresponding secretary and of the committee of the Board, or of the Board itself, shall be required in each particular case.

### **696. What aid did the Board give to the churches in the year ending October 31, 1908?**

The Board granted aid to 401 churches by donations amounting to \$133,777.77. It granted aid by loans to 42 churches amounting to \$60,050. At the close of the year there were 161 applications for donations on file granted, amounting to \$56,897. There were applications for loans on file granted, amounting to \$23,275. The Board granted 124 applications from the contingent fund, amounting to \$9,005. Applications in 15 emergency cases were granted, amounting to \$12,400. There were applications on file awaiting the decision of the Board, for donations, amounting to \$67,180, and for loans \$207,700.

### **697. Who are now (1909) the officers of the Board?**

President, Bishop L. B. Wilson, D.D., LL.D.; vice-presidents, Bishop Cyrus D. Foss, D.D., LL.D., Jacob S. Hughes, D.D., W. L. McDowell, D.D., Thomas A. Redding, William H. Heisler; honorary vice-president, James Long; corresponding secretary, Robert Forbes, D.D.; assistant corresponding secretaries, Ward Platt, D.D., Charles M. Boswell, D.D.; treasurer, Samuel Shaw; recording secretary, Alpha G. Kynett, D.D.

### **698. To whom should application be made for information or business?**

To the corresponding secretary, who is the executive officer of the Board. The office is at 1026 Arch Street,

Philadelphia, Pa. The Board meets on the third Thursday of each month.

#### BOARD OF CHURCH LOCATION AND ERECTION

#### **699. What was the origin and what are the duties of this board?**

This board had its origin in the General Conference of 1896, and its duties and powers were enlarged in that of 1904. It is the duty of each Annual Conference to appoint such a board annually for each of its districts. It consists of the district superintendent, who is chairman *ex officio*, and not less than two or more than five ministers and an equal number of laymen. Its duties are to prevent as far as possible the selection of improper sites and to consider and determine all questions relating to the selection of new church locations which may be referred to it by the district superintendent or by any Quarterly Conference. Its decision in such case is final, unless overruled by the Annual Conference. It is also the duty of the board, when requested by the district superintendent or the Quarterly Conference of the church about to build a new edifice or remodel an existing one, to review the necessities and conditions of the case, the subscriptions and other assets, with the plans and specifications, with a view of determining the feasibility of the enterprise. The board reports its conclusions to the district superintendent and the Quarterly Conference, but its decision in such case is only advisory.

#### LADIES' AID SOCIETIES

#### **700. What are Ladies' Aid Societies and the disciplinary directions in regard to them?**

They are organizations of the ladies of the local churches and congregations for the promotion of the social and financial interests of the church. They existed in some

form for many years, but did not receive the recognition of the General Conference until 1904. By its action they became an integral part of the local church, and were accorded a place in its administrative body, and put under control of the Quarterly Conference. The president is elected by the members of the society, confirmed by the Quarterly Conference, and if a member of the church she becomes a member of the Quarterly Conference when approved by it for membership therein. It is her duty to present to the fourth Quarterly Conference a report of the society, with such other information as the Conference may require. It is the duty of pastors to organize and maintain, if practicable, such societies. It is the duty of district superintendents when holding District or Quarterly Conferences to inquire into the condition of the societies, and to ascertain if they are conducted in harmony with the purpose and Discipline of the Methodist Episcopal Church.<sup>1</sup>

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<sup>1</sup> Where a District Conference supersedes the Quarterly Conference the same provision applies to it.

## CHAPTER XXI

### WOMAN'S HOME MISSIONARY SOCIETY

#### **701. Where and when was the Woman's Home Missionary Society organized?**

In the city of Cincinnati, O., July 6, 1880. It was incorporated under the laws of Ohio in November, 1884.

#### **702. When was it first incorporated into the general system of Methodist benevolences?**

It was brought to the attention of the General Conference of 1884 by the bishops, and was highly commended by them; and a constitution for the society was presented and adopted by the General Conference.

#### **703. What are its objects?**

To enlist and organize the efforts of Christian women in behalf of the needy and destitute in all sections of the country, and to coöperate with the other societies and agencies of the Church in educational, missionary, and deaconess work.

#### **704. How does it seek to fulfill its mission?**

It provides for industrial and moral teaching in association with schools of the Church, supports schools with the industrial feature, and aids pastors, churches, and Sunday schools. In cities it coöperates with other agencies in general mission work, in kindergartens, mothers' meetings, and evangelistic services, in industrial instruction to girls in sewing, cooking, and nursing, in night schools, and in house-to-house visitation. It employs deaconesses and maintains deaconess homes.

**705. What are the officers of the society?**

A president, five vice-presidents, a corresponding secretary, a recording secretary, a treasurer, and twelve managers, who together constitute the board of trustees.

**706. When and by whom is the business of the society transacted?**

At an annual meeting held in the month of October, composed of the board of trustees, with the corresponding secretary and one delegate from each Conference society.

**707. What is the work of the annual meeting?**

To elect the board of trustees for the ensuing year, consider the demands of the work, designate fields of labor, examine reports of missionaries, select beneficiaries, estimate the needs of the work and the amounts to be raised, appropriate the moneys received, and transact such other business as the work may demand and the constitution allows.

**708. How often does the board of trustees meet?**

Quarterly or oftener, at the call of the president and recording secretary.

**709. What organizations of the society are formed within the Annual Conferences?**

Conference societies, consisting of all auxiliary societies in a Conference, each Conference society taking the name of the Conference in which it is located. If there be no Conference society, then a Conference secretary may be appointed by the board of trustees.

**710. What are its officers?**

A president, one or more vice-presidents, one or more managers from each district superintendent's district, a corresponding secretary, a recording secretary, and a treasurer. These constitute an executive board which administers the affairs of the Conference society.

**711. What is an auxiliary society?**

A local society auxiliary to the general society. It must be composed of ten or more women, and must report annually to the Conference society; or, if there be no Conference society, then to the Conference secretary appointed by the board of trustees; or, if there be no Conference secretary, then to the treasurer and corresponding secretary of the board of trustees.

**712. What special work may a Conference society or an auxiliary engage in?**

It may select special fields of labor, subject to the approval of the Conference board and of the board of trustees, and provide for the support of the missionaries therein employed; and it may educate beneficiaries selected by itself.

**713. What relation does the Woman's Home Missionary Society sustain to other branches of Church work?**

Its work must be in harmony with other connectional societies of the Church, and is subject to the approval of the board of managers of the Board of Home Missions.

**714. What restrictions are laid on the society as to collections, etc.?**

The same as those laid on the Woman's Foreign Missionary Society. Collections may be taken only in meetings called in the interests of the society, not during any regular church service or in Sunday schools.

**715. In what forms is the work developing?**

In missions and industrial homes among the poor and degraded in cities, among the poor of the South, both white and colored; in work among immigrants, Mormons, Alaskans, Spanish-speaking peoples in New Mexico and Arizona, as well as in Porto Rico, and Chinese, Japanese,

and Koreans on the Pacific Coast and in Honolulu; in the support of schools among the foreign population of great cities; and in the support and development of deaconess homes and the training of missionaries and deaconesses for work among the poor, ignorant, or suffering of all classes.

**716. What other service does it perform?**

One of its most useful departments is the Bureau of Mission Supplies, by which it furnishes food and clothing to the sick and poor in cities; and clothing, bedding, etc.; to needy pastors and missionaries, and for distribution among poor settlers on the frontier.

**717. What are the sources of its income?**

Membership dues of one dollar annually, donations, collections, bequests, fairs, festivals, lectures, etc.

**718. What have been its receipts?**

The treasury received during the year 1907-08, \$231,751.53 cash, and \$409,283.16 vouchers for money expended which did not pass through the treasury; contributed to frontier preachers and to missionary homes and schools through the supply department, \$55,915.47; making a total of money raised and expended by the society \$696,950.16.

## CHAPTER XXII

### CITY EVANGELIZATION

#### NATIONAL CITY EVANGELIZATION UNION

##### **719. When was this organization authorized?**

In the General Conference of 1892 the Committee on the State of the Church recommended a plan for such an organization, which was adopted and inserted in the Discipline. The General Conference of 1900 enlarged its scope and defined its relation to the local unions.

##### **720. What are the composition and object of the National Union?**

It is composed of representatives from all local organizations or unions in the cities of the United States working for city evangelization and city church extension under the auspices of the Methodist Episcopal Church. Its object is to promote efficiency in local unions and bring them into helpful relations, and to encourage the formation of similar unions in cities where the Methodist Episcopal Church has three or more pastoral charges, and to keep before the Church its responsibility for the evangelization of the cities. It must work in coöperation with the Board of Home Missions and Church Extension, and is entitled to elect three of its members to represent it in the General Committee of Home Missions and Church Extension.

The board of managers consists of the officers of the society, and thirty other members, laymen and ministers. The bishops, the executive officers of each local union, the executive officers of the Board of Home Missions and Church Extension, and three members chosen by that



Board shall be *ex officio* members. It must present to the General Conference for each quadrennium a report of its general condition and work, and of the status, financial and otherwise, of all the federated unions.

LOCAL UNIONS

**721. What are the directions for local unions?**

Where the Methodist Episcopal Church has three or more charges in a city a local union may be organized with such name and board of management as it may choose; provided, that every pastor and district superintendent and the resident bishop in the territory covered by the charter be recognized as members of the board, and that each Quarterly Conference have one member.

The work contemplated by the organization is the complete evangelization of our cities, including building churches, organizing sunday schools, kindergarten and industrial schools, social settlement work, rescue missions, and other institutions for the relief of the destitute and the recovery of the outcast. For details, see Discipline, ¶ 405.

## CHAPTER XXIII

### FREEDMEN'S AID SOCIETY

#### **722. What was the origin of this society?**

It grew out of an earnest desire to ameliorate the condition of the colored people of the South, who had been made free by the Civil War. Several undenominational societies had been working for this end, but as the work developed it was generally deemed best to work under denominational auspices.

#### **723. How was the organization effected?**

Bishop Clark and Dr. J. M. Walden, having special knowledge of the matter by connection with the undenominational work, formulated a call for a convention, which was signed by nine of the prominent ministers and laymen of our Church who had been members of the freedmen's aid commissions. They were Adam Poe, J. M. Larkin, I. W. Wiley, J. M. Reid, R. S. Rust, T. M. Eddy, Hon. Grant Goodrich, R. M. Hatfield, and J. M. Walden.

#### **724. When was the society organized?**

At the convention that responded to the above call, held in the city of Cincinnati, O., August 7 and 8, 1866.

#### **725. When and where did it obtain its charter?**

It was incorporated under the laws of Ohio November 1, 1870.

#### **726. When was it sanctioned by the General Conference?**

The General Conference of 1868 passed resolutions sanctioning its organization, approving its objects, and commending it to the liberal support and coöperation of the

ministers and members of the Church. The Annual Conferences were requested to take collections in its behalf, and the bishops were authorized to appoint a traveling preacher as corresponding secretary.

**727. What is its special object?**

At first the work of the society, as expressed in its constitution, was "to labor for the relief and education of the freedmen of the South, in coöperation with the Missionary and Church Extension Societies."

**728. Have its objects and work been enlarged?**

As our denominational work continued to develop among both white and colored people in the Southern States, it became manifest that the general Church should foster the educational work among the poorer white people also, instead of leaving it to struggle on with meager local support. To provide for this exigency by the enlargement of the work, the constitution was amended in 1870 so as to read, "for the relief and education of freedmen and others."

**729. What relation does it now hold to the Church?**

The General Conference of 1872 adopted it officially, making it an integral part of the Church, and gave it a place beside its other great benevolent institutions. Its name was changed to Freedmen's Aid and Southern Education Society in 1888. In 1904 Porto Rico was added to its sphere of labor. In 1908 it resumed its original title, Freedmen's Aid Society, and work for white people was eliminated from its purpose and assigned to the Board of Education.

**730. What is now deemed its special work?**

The establishment and maintenance of institutions for Christian education among the colored people in the Southern States and elsewhere.

**731. What is the grade of these schools?**

They differ in grade, but it is intended that they shall all be of a high order intellectually and morally. "The instruction in these institutions shall include such literary, professional, and biblical courses of study, and such industrial training, as will tend to develop the highest Christian character."

**732. What is the controlling body in the society?**

A board of managers consisting of three bishops, twelve ministers, and twelve laymen, who are elected quadrennially by the General Conference. They are subject to the control of the General Conference and the provisions of the Discipline, but have such powers as are needed to conduct the work of the society, except such matters as are placed under the authority of the General Committee.

**733. To whom is the board amenable?**

The board shall make a quadrennial report to the General Conference, and publish quarterly, or oftener, full information concerning its work.

**734. What officers are required, and how are they appointed?**

A president, three or more vice-presidents, two coördinate corresponding secretaries, a recording secretary, a treasurer, and an assistant treasurer, all of whom, except the corresponding secretaries, shall be elected by the board. The corresponding secretaries shall be elected by the General Conference, and are subject to the authority of the board and the General Committee. The senior book agent at Cincinnati, O., is *ex officio* treasurer.

**735. What body divides the work and responsibility with the board of managers?**

The General Committee, which is composed as follows: The bishops; the corresponding secretaries, treasurer, and

recording secretary of the board of managers, who is also *ex officio* secretary of the General Committee; the two representatives of each General Conference district elected by the General Conference to the General Committee of Foreign Missions; an equal number of representatives to be selected by the board of managers from its own body.

**736. When does the General Committee meet, and what are their duties and prerogatives?**

They meet annually in such place, and on such day in November, as may be fixed by the corresponding secretaries. They determine what institutions shall receive aid for the ensuing year, the total amount to be expended, and the amount each school shall receive. They fix what amount shall be apportioned to each Annual Conference to be raised for the use of the board. They also counsel and direct the board in the general administration of its affairs.

**737. What are the duties of the district superintendent toward the society?**

To inform each pastor on his district of the amount to be raised on his charge, to urge its collection, and to have the Quarterly Conference appoint a committee to aid in carrying out the provisions of the Discipline for the support of this cause.

**738. What are the duties of the pastor?**

To present the claims of the society once a year to his people, preach, or cause to be preached, a sermon on that occasion, and ask subscriptions and collections for the support of that work.

**739. What has the society accomplished?**

During the forty-two years of this work in the South from the schools among colored people 13,218 teachers and 3,000 ministers have been prepared for work among their

own people. Many thousands of young people have been trained in the industries, many of whom are now principals and instructors in other institutions; 1,142 physicians, pharmacists, and dentists have graduated, and 123 young colored women as trained nurses from the hospitals at Nashville and New Orleans.

Much of the work or results cannot be tabulated. The intellectual and moral uplift among the colored people of the South is largely due to these schools.

**740. What is the number of schools and students?**

There are twenty-four schools among colored people, with buildings and grounds valued at \$1,452,698. In these schools are 8,319 students. Industrial education is given more or less in all the schools, but especially in six strategic points—Claffin University, Orangeburg, S. C.; Morristown Industrial College, Morristown, Tenn.; Rust University, Holly Springs, Miss.; Clark University, Atlanta, Ga.; Gilbert Industrial College, Baldwin, La.; and Wiley University, Marshall, Tex. There were 3,343 students in the schools last year taking systematic instruction in industrial work.

**741. What is the rank of these institutions?**

One is a theological seminary, and ten are of collegiate grade; the remaining institutions are of academic grade. The appropriations made to these schools for 1908-9 were as follows: Theological, \$13,500; collegiate, \$55,550; academic, \$14,650.

**742. What has been the moral and religious influence of the schools?**

This is a very important phase of the work. The society is an agency by which the Church seeks to accomplish its work. Its work is a work of instruction, moral elevation, and the salvation of souls. The teachers are Christian

men and women, who have consecrated their lives to the work for Christ's sake. That the blessing of God and the spirit of revival would permeate the schools would be reasonable and gracious.

**743. What has been the result of the society's work on the colored population?**

The blessings of education, industry, and religion have been disseminated, and the result has been moral elevation, useful citizenship, and the building up of the kingdom of Jesus Christ. The South has been the field of its labors; and, while the great increase of the Church in that section has not been the result of the society's work alone, yet it is largely so.

**744. Who have been its corresponding secretaries?**

J. M. Walden, R. S. Rust, J. C. Hartzell, J. W. Hamilton, M. C. B. Mason, W. P. Thirkield, and Patrick J. Maveety.

The headquarters of the society are at 220 West Fourth Street, Cincinnati, O.

## CHAPTER XXIV

### TRACT PUBLICATION AND DISTRIBUTION

**745. What is the object of the publication and distribution of tracts in the Methodist Episcopal Church?**

To diffuse the blessings of education, civilization, and Christianity throughout the United States and elsewhere.

**746. What was the relation of John Wesley to this form of Christian labor?**

In 1780, in his sermon on "The Danger of Riches," he wrote: "Two and forty years ago, having a desire to furnish poor people with cheaper, shorter, and plainer books than any I had seen, I wrote many small tracts, generally a penny apiece, and afterward several larger. Some of these had such a sale as I never thought of." Wesley was a pioneer in this work. The date quoted indicates 1738 or 1739 as the time he began to write tracts. This was at the beginning of his evangelistic labors, and it marks an epoch in religious literature.

**747. What was his first tract?**

"The Character of a Methodist," published in 1739. Other early tracts written by Wesley were: "A Word to a Sabbath Breaker," "A Word to a Swearer," "A Word to a Drunkard," etc. These were followed by many others.

**748. What was the origin of the Tract Society?**

The seed was sown in the General Conference of 1808, when, on a motion of Bishop Asbury, it was resolved "that one thousand dollars be appropriated from the Book Concern to the printing of religious tracts, to be given away."



**749. What successive steps led to the organization?**

A Methodist tract society was organized in New York city in 1817. In a few years this was abandoned. The publication of tracts then devolved upon the Book Concern, to assist which a "publishing fund" was instituted in 1828 to cheapen Sunday school literature and tracts. In 1833 "The Bible, Sunday School Union, and Tract Society of the Methodist Episcopal Church" was formed; but in 1836 the Bible feature was discontinued in favor of the American Bible Society, and the society soon languished and ceased to exist. In 1844 the Sunday school editor was made the official editor of tracts. Dr. Kidder was elected to this office; and it was his memorial to the General Conference of 1852 which led to the establishment of the Tract Society.

**750. When was the first Methodist Episcopal Tract Society formed?**

The General Conference of 1852 provided for the organization of the Tract Society and adopted a constitution for it. Dr. Abel Stevens was elected its corresponding secretary, and under his direction the society was organized in New York city in November, 1852.

**751. What was its later history?**

After many years of service, its affairs being administered by its own board, the General Conference of 1904 ordered its consolidation with other benevolences. On January 1, 1907, this ordinance went into effect, and it was committed to the Sunday school department of the Board of Education, Freedmen's Aid, and Sunday Schools.

**752. What was the result of the consolidation?**

After much consideration and a fair trial the difficulty of wisely administering these diverse interests became evident, and the board of managers concluded that it could

never be a success, and they petitioned the General Conference of 1908 for a new alignment.

**753. What was the action of the General Conference of 1908?**

By its action the tract work was taken from the Board of Sunday Schools, and as a separate and distinct society it ceased to exist.

**754. What became of the funds that had been taken for tract distribution?**

Funds in possession of the consolidated Board contributed or held for the tract work were transferred on an equitable basis to the Board of Foreign Missions and Board of Home Missions and Church Extension, to be administered in harmony with the purpose of the donors.

**755. What provision was made for the publication of tract literature under the new arrangement?**

Tracts were always printed and published by the agents of the Book Concern; the Tract Society bought them and gave them away. The Discipline of 1908 reads, "It shall be the duty of the agents of both publishing houses to publish such books, tracts, etc., . . . the tracts to be supplied to the different societies and departments of the Church at the actual cost of publication." (Discipline, ¶ 346.)

**756. Who is the official editor of the tract publications?**

Until 1908 the corresponding secretary of the Tract Society, but now the agents of the publishing houses nominate an editor, who, when elected by the Book Committee, has editorial supervision of all publications, including tracts.

**757. What provision is made for the gathering of funds?**

The Board of Foreign Missions and the Board of Home Missions and Church Extension are authorized to solicit and receive funds for the publication and distribution of tracts.

**758. What direction is given for the formation of local tract societies?**

It is recommended to our people everywhere to form tract societies for the distribution of tracts and religious literature.

**759. Where can the local tract societies obtain tract literature?**

At either of the two publishing houses, or any of their depositories, at cost of publication.

**760. What provision is made for tract distribution?**

The bishop, if requested to do so by an Annual Conference, can appoint an agent to travel throughout such Conference for the purpose of distributing tracts. The district superintendent must bring the subject of tract distribution before the fourth Quarterly Conference in each charge in his district; and the Conference must appoint a committee, of which the pastor shall be chairman, whose duty it is to devise and execute plans for local tract distribution.

**761. To whom is the committee amenable?**

To the Quarterly Conference, which requires every quarter a report of the work done.

## CHAPTER XXV

### THE BOOK CONCERN

#### **762. What is the Book Concern?**

The publishing department of the Methodist Episcopal Church.

#### **763. What was the origin of the name?**

It appears in Bishop Asbury's Journal under date of April 26, 1786, three years before the Church became its own publisher, and refers probably to the place where Wesley's publications from England were kept on sale or stored for distribution throughout the Church. The name first occurs in the General Conference Journal in 1804, and is applied to the publishing house and bookstore of the Church. Previously this had been known as the "book business" or the "printing and book business."

#### **764. When was the publishing business inaugurated?**

In 1789, in Philadelphia, when John Dickins was appointed "book steward." In 1790 the title of his office was changed to "superintendent of the printing and book business."

#### **765. How were the people supplied with Methodist books prior to that time?**

Books had been sent over by Mr. Wesley from time to time, and some had been printed for the Church by various printers, and the proceeds for the most part applied for the benefit of the Church. Benjamin Franklin also published some of Wesley's and Whitefield's sermons.

**766. How was the capital obtained for the publishing enterprise?**

John Dickins advanced from his own funds \$600 with which to begin the work, and thus laid the foundations of the greatest institution the Church has known for the spread of its doctrines and literature.

**767. What were its first publications?**

The Christian's Pattern, by Thomas à Kempis, the sixth edition of the Discipline, and The Saints' Everlasting Rest. The first catalogue issued contained twenty-five separate publications.

**768. What special means were used to spread these publications?**

Traveling book stewards were appointed to spread our literature through the Church. As many as eight different men were thus appointed for longer or shorter periods from 1789 to 1797.

**769. How long did John Dickins have charge of this department?**

Until his death, in 1798. He fell a victim to yellow fever, which that year raged in Philadelphia.

**770. Who succeeded John Dickins as book steward?**

Rev. Ezekiel Cooper was requested by Bishop Asbury and the Philadelphia Conference to assume the responsibility. After examination, finding the Concern \$4,500 in debt, he declined to do so. For nine months the work was virtually suspended. Then, at the solicitation of Asbury and the Philadelphia and Baltimore Conferences, he reluctantly consented and entered upon the work. The debts were soon paid, and capital accumulated sufficient to the demand.

**771. What was done to inaugurate the publication of our periodical literature?**

The General Conference of 1796 recommended the publication of the Methodist Magazine. The first number was issued for January, 1797. The volume for 1798 was long delayed by the death of John Dickins, but was ultimately completed. It was then discontinued. It was resumed under the same title in 1818, and has been issued every year since, excepting 1829, as a magazine or review.

**772. Why and when was the Book Concern removed from Philadelphia to New York?**

Because of some local difficulties in the one Methodist church in Philadelphia its removal had been advocated for some time. At the General Conference of 1804 it was decided by a majority of two votes to remove it to New York, where it has ever since remained.

**773. What are the several places in which it has been located in New York city?**

In Gold Street, Pearl Street, corner of Church and White Streets, John Street, Chatham Square, Fulton Street, 14 Crosby Street, 200 Mulberry Street, 805 Broadway, and at its present location, 150 Fifth Avenue, corner of Twentieth Street.

**774. Has the Book Concern always manufactured its own books?**

It did not for many years, but had them manufactured by contract. A bindery was opened in 1821, and a printing office in 1824.

**775. What calamity befell the Concern in 1836?**

On February 18, 1836, it was burned to the ground, involving a loss of \$250,000. But little insurance could be collected, as most of the insurance companies had recently

become bankrupt through losses sustained in the great New York fire on December 16, 1835.

**776. How was it rebuilt?**

Chiefly by the contributions of the people, who subscribed about \$90,000. In a few months a new building arose, and greater facilities for the publishing interests were afforded. That building at 200 Mulberry Street was in use for more than fifty years, and, with the Western house, turned out more than \$50,000,000 worth of products.

**777. Who have been the agents of the New York Book Concern?**

1789-1798, John Dickins; 1799-1804, Ezekiel Cooper; 1804-1808, Ezekiel Cooper, John Wilson; 1808-1810, John Wilson, Daniel Hitt; 1810-1812, Daniel Hitt; 1812-1816, Daniel Hitt, Thomas Ware; 1816-1820, Joshua Soule, Thomas Mason; 1820-1824, Nathan Bangs, Thomas Mason; 1824-1828, Nathan Bangs, John Emory; 1828-1832, John Emory, Beverly Waugh; 1832-1836, Beverly Waugh, Thomas Mason; 1836-1840, Thomas Mason, George Lane; 1840-1841, George Lane; 1841-1844, George Lane, Peter P. Sandford; 1844-1848, George Lane, Charles B. Tippet; 1848-1852, George Lane, Levi Scott; 1852-1856, Thomas Carlton, Zebulon Phillips; 1856-1868, Thomas Carlton, James Porter; 1868-1872, Thomas Carlton, John Lanahan, Eleazar Thomas; 1872-1879, Reuben Nelson, John M. Phillips; 1879-1889, John M. Phillips, Sandford Hunt; 1889-1896, Sandford Hunt, Homer Eaton; 1896-1908, Homer Eaton, George P. Mains.

**778. What depositories has the New York Book Concern?**

One each at Boston, Mass., Detroit, Mich., and Pittsburg, Pa.

**779. When was the Western Book Concern founded?**

In 1820 a branch house was opened in Cincinnati, O., in a single room on the corner of Fifth and Elm Streets, for the sale of Methodist books. Its powers were enlarged from time to time until 1839, when it was chartered under the laws of Ohio as "The Western Methodist Book Concern." It is now located at 220 and 222 West Fourth Street, Cincinnati, O. It has depositories in Chicago, Ill., Kansas City, Mo., and San Francisco, Cal.

**780. Who have been the agents of the Western Book Concern?**

1820-1828, Martin Ruter; 1828-1832, Charles Holliday; 1832-1836, Charles Holliday, John F. Wright; 1836-1844, John F. Wright, Leroy Swormstedt; 1844-1848, Leroy Swormstedt, John T. Mitchell; 1848-1852, Leroy Swormstedt, John H. Power; 1852-1860, Leroy Swormstedt, Adam Poe; 1860-1868, Adam Poe, Luke Hitchcock; 1868-1880, Luke Hitchcock, John M. Walden; 1880-1884, John M. Walden, William P. Stowe; 1884-1892, Earl Cranston, William P. Stowe; 1892-1896, Earl Cranston, Lewis Curts; 1896-1900, Lewis Curts, Henry C. Jennings; 1900-1904, Henry C. Jennings, Samuel H. Pye; 1904-1908, Henry C. Jennings, Edwin R. Graham.

**781. What has been the general character of its publications?**

The publishing interests of a great Church are vastly important, and great responsibility rests upon the publishing agents, not only for financial success but for the moral and spiritual tone of the publications. They must be pure, and must coincide with denominational standards of doctrine. This has been generally true from its beginning. The great publishing Concern has been an honor



to the denomination and a wonderful conservator of its interests.

**782. What have been the total sales of the two Concerns since 1844?**

The Eastern Concern, \$43,592,704.10; the Western Concern, \$42,739,473.49. Total sales, \$86,332,177.59.

**783. For what have the profits on this vast sum been expended?**

1. In the increase of the capital; 2. In payment of the amount allowed by the civil courts to the Methodist Episcopal Church, South, after the division of 1844; 3. For the salaries of the bishops, which for many years were not otherwise provided for; 4. In payment of the expenses of the General Conference and of bills ordered paid by that body; 5. In dividends to the Annual Conferences for the support of the superannuated preachers and the widows and orphans of such as have died in the work.

**784. What was the amount distributed to the Conferences in 1908?**

One hundred and sixty thousand dollars, which exceeded by \$10,000 the amount of any previous year.

**785. What direction does the Discipline give for the disposition of the profits of the Book Concern?**

This is covered by the sixth Restrictive Rule, in accordance with which is ¶ 353 of the Discipline: "The profits arising from the Book Concern, after a sufficient capital to carry on the business is retained, shall be regularly applied to the relief of effective, supernumerary, and superannuated ministers, their wives, widows, and children. The publishing agents shall every year forward to each Annual Conference a statement of the dividend to which it is entitled, together with a draft for the same."

**786. How are the agents of the Book Concern elected, and what is their authority?**

They are elected quadrennially by the General Conference, two for New York and two for Cincinnati. They have authority, under the supervision of the Book Committee, to regulate the publications and all other business of the Concern, except that which belongs to the editorial departments.

**787. By whom are the official editors elected?**

They are elected by the General Conference quadrennially.

**788. What is the Book Committee?**

The Book Committee was created by the General Conference of 1804. It is now composed of one member from each of the General Conference districts, fifteen in number, into which the Annual Conferences are distributed. There are also five members from New York or its vicinity, to be known as the local committee in New York; and five members from Cincinnati or its vicinity, to be known as the local committee in Cincinnati. They are elected by the General Conference.

**789. What are their powers and duties?**

In the interval of the General Conference they may fill vacancies in their own body. They have general supervision of the publishing interests, and make a report of the same to the Annual and General Conferences. They fix the salaries of the bishops, publishing agents, and all official editors not otherwise provided for, and estimate the amount of money necessary to meet the expenses of the next General Conference, the judicial conferences and commissions, and send the apportionments to the Annual Conferences.

**790. To whom are the agents and editors amenable for their official conduct?**

To the General Conference when it meets; and in the interval to the Book Committee.

**791. What was the financial record of the Book Concern for the first century of its existence, from 1789 to 1889?**

It began with a debt of \$600, borrowed money; but it has never defaulted for a cent. For the first hundred years of its existence it paid the Methodist Episcopal Church an average of \$16,000 per year, contributing to the Church for its varied enterprises and obligations the sum of \$1,600,000.

## CHAPTER XXVI

### FUNDS FOR THE RELIEF OF MINISTERS

#### THE PREACHERS' FUND

##### **792. What was the Preachers' Fund?**

A fund, now no longer in existence, which originated at the organization of the Church in 1784. It was designed to provide for the superannuated preachers and the widows and orphans of preachers.

##### **793. How did they hope to secure this object?**

Every preacher when first admitted to the traveling connection was to pay \$2.67. Every traveling preacher was to pay \$2 annually to the Conference. This money was to be placed in the hands of three treasurers, and the accounts were to be kept by three clerks and three inspectors. These nine persons formed a committee for the management of the fund.

##### **794. How much did they hope to pay the claimants?**

Every superannuated preacher might receive \$64 a year and every widow of a preacher \$53.33. Every child of a deceased preacher might receive a single payment of \$53.33. No preacher, or widow, or orphan of a preacher was entitled to receive this unless he had paid \$6.67 in dues. Neglect to pay the dues for three years, unless in case of absence from the United States by order of the Church, constituted a forfeiture of all claims.

##### **795. What did this fund accomplish?**

It was a blessing to the superannuated preachers, and many families were relieved by it. It continued in force,

## FUNDS FOR THE RELIEF OF MINISTERS

with some changes in its regulations, until the General Conference of 1796, when it was superseded by the Chartered Fund.

### THE CHARTERED FUND

#### **796. What was the Chartered Fund?**

A fund authorized by the General Conference of 1796, the Journal of which reads: "What further provision shall be made for the distressed traveling preachers, for the families of traveling preachers, and for superannuated and worn-out preachers, and the widows and orphans of preachers? *Answer:* There shall be a chartered fund, to be supported by the voluntary contributions of our friends," etc.

#### **797. When was it organized?**

A charter was obtained for it in the Legislature of Pennsylvania, January 13, 1797, under the style and title of "Trustees of the Fund for the Relief and Support of the Itinerant, Superannuated, and Worn-out Ministers and Preachers of the Methodist Episcopal Church in the United States of America, their Wives and Children, Widows and Orphans." The first organization was effected January 30, 1797, with Caleb North as president; Thomas Haskins, treasurer; and John Dickins, secretary.

#### **798. How did this differ from the Preachers' Fund?**

It was organized upon a broader basis and was more comprehensive in its aims. The Preachers' Fund could be applied only to the relief of worn-out preachers and their families; this was for the support of all preachers and their families who were deemed in need of its assistance.

#### **799. What were its capital and the sources of its revenue?**

It began with a capital of \$621.33, obtained from the stock of the Preachers' Fund. To this were added the con-

tributions of the people. It now relies solely on the contributions of its friends.

**800. When was the name "Chartered Fund" adopted?**

That name was given to it by the General Conference in 1796: "There shall be a Chartered Fund." In the act of incorporation it was omitted. In 1832 the charter was amended. The amendment was obtained to change the name from the long title as given above to the following: "The Chartered Fund of the Methodist Episcopal Church in the United States of America."

**801. What other amendments have been made to the charter?**

The reports of the trustees to the General Conferences of 1812 and 1816 show that the fund had suffered because they had no power to change the investments. This power was granted by an amendment to the charter in 1837. The charter was further amended in 1849.

**802. How are the funds now held?**

By a board of nine trustees elected by the General Conference. They have power to fill vacancies, subject to the approval of the General Conference. The investment of the funds is at their discretion. The diversion of the fund to other than its original purposes is prohibited by the sixth Restrictive Rule.

**803. How is the income from the fund divided?**

Into as many parts as there are Annual Conferences within the United States, each such Conference having authority to draw one of these parts.

**804. How has the fund been regarded by the Church?**

It has not been popular, and has not accomplished what was expected by its benevolent founders and patrons. Its

growth has not been equal to the growth of the Church in numbers or wealth.

**805. How large is the fund?**

The trustees in their report to the General Conference of 1908 stated the amount, on January 1, 1908, to be \$74,011.76.

THE PERMANENT FUND

**806. What is the Permanent Fund?**

A fund authorized and provided for by the General Conference of 1872, to be held by the trustees of the Methodist Episcopal Church, the principal of which shall be intact forever, and which shall be invested by the trustees in first-class securities.

**807. What is the duty of ministers toward this fund?**

To obtain, as far as practicable, contributions to it by donations, bequests, and otherwise.

**808. Can funds for it be obtained from other sources?**

If any sums are donated or bequeathed to the Methodist Episcopal Church, but not designated for any particular benevolent object, such sums shall be appropriated to the Permanent Fund.

**809. To what purposes is the interest of this fund to be applied?**

It is subject to the order of the General Conference for the following purposes: 1. To pay the expenses of the General Conference; 2. To pay the expenses of fraternal delegations appointed by the General Conference to corresponding bodies; 3. To make up any deficiencies in the salaries of the bishops; 4. To relieve the necessities of the superannuated and worn-out preachers, and of the widows and orphans of such as have died in the work

DENOMINATIONAL TRUSTEESHIP

**810. What is the board of trustees of the Methodist Episcopal Church?**

A board authorized and elected by the General Conference of 1864, incorporated under the laws of the State of Ohio, and located in Cincinnati.

This board is considered one of the most important in the Church. By careful and judicious management it has commended itself to the people, and as the Church grows in years and in endowments of important institutions it will be more highly appreciated and its services solicited.

**811. What are its composition and duties?**

It is composed of twelve members, divided into classes of three ministers and three laymen each. The term of office is eight years. Each General Conference elects one class. Its duties are to hold in trust, for the benefit of the Methodist Episcopal Church, any and all donations, bequests, grants, and funds in trust, etc., that may be given or conveyed to said board, or to the Methodist Episcopal Church, as such, for any benevolent object, and to administer said funds, and the proceeds of the same, under the direction of the General Conference.

**812. What is the duty of the pastor in relation to this board?**

To give an early notice to the board when any such donation or bequest is made within the bounds of his charge.

**813. To whom is the board amenable?**

To the General Conference, to which it must make a faithful report of its doings, and of the funds and property on hand, at each quadrennial session.

**814. In what way may Conference claimants be benefited by this board of trustees?**

The board will accept gifts of money or property and administer on the same, allowing the donor to be the



## FUNDS FOR THE RELIEF OF MINISTERS

beneficiary during life, with the further condition and provision that on the death of the donor "Conference claimants" in general, or those of any particular Conference named by the donor, shall become the beneficiaries.

### **815. To whom should application be made for information or business?**

Address Trustees of the Methodist Episcopal Church, 220 West Fourth Street, Cincinnati, O.

## PERMANENT CONNECTIONAL FUND

### **816. What is the Permanent Connectional Fund?**

A fund established by the General Conference of 1908, that the preachers and people of the stronger Conferences may be united with the weaker Conferences in one connectional plan in order that a more equitable and general support may be secured for Conference claimants, especially for those in the more needy Conferences. (See Discipline, ¶¶ 425, 426.)

## SUSTENTATION SOCIETIES

### **817. What is a sustentation society?**

The General Conference of 1908 put the following into the Discipline: "It shall be the duty of each Annual Conference, wherever practicable, to organize Conference Sustentation Fund Societies to supplement inadequate ministerial support in charges so financially feeble that they are unable to furnish sufficient support."

## CHAPTER XXVII

### TEMPERANCE

**818. What has been the attitude of the Church on the temperance question?**

Methodism from its beginning has been opposed to the use of intoxicants and to the liquor traffic.

**819. What relation had Mr. Wesley to the modern temperance movement?**

Mr. Wesley might with some propriety be regarded as the father of the movement, as he was the first ecclesiastical legislator who made abstinence from the use of spirituous liquors a condition of church membership.

**820. What were his opinions as to the liquor traffic?**

He says: "But all who sell them [spirituous liquors] in the common way to any that will buy are poisoners general. They murder his Majesty's subjects by wholesale, neither does their eye pity or spare. They drive them to hell like sheep. And what is their gain? Is it not the blood of these men? Who, then, would envy their large estates and sumptuous palaces? A curse is in the midst of them; the curse of God cleaves to the stones, the timber, the furniture of them. The curse of God is in their gardens, their walks, their groves, a fire that burns to the nethermost hell. Blood, blood is there; the foundation, the floor, the walls, the roof are stained with blood. And canst thou hope, O thou man of blood, though thou 'art clothed in scarlet and fine linen, and farest sumptuously every day'—canst thou hope to deliver down thy fields of blood to the third generation? Not so, for there is a God

in heaven; therefore, thy name shall soon be rooted out. Like as those whom thou hast destroyed, body and soul, 'thy memorial shall perish with thee.'”

**821. What remedy for the evil did he suggest?**

He says: “What remedy is there for this sore evil? Many thousand poor people are starving. . . . How can the price of wheat and barley be reduced? By prohibiting forever, by making a full end of that bane of health, that destroyer of strength, of life, of virtue—distilling. Perhaps this alone might go a great way toward answering the whole design.” The temperance reform has had three epochs—temperance, total abstinence, and prohibition. Wesley lived before the first epoch dawned, and yet was a prohibitionist.

**822. What was Wesley's rule forbidding members of his societies the use of strong drink?**

The general rule was written in 1743, and prohibited “drunkenness, buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity.” This was one of the rules adopted by the Methodist Episcopal Church at its organization in 1784.

**823. What changes in this rule have been made?**

It was changed in 1789 by leaving off the phrase, “unless in cases of extreme necessity.” In 1790 it was changed so as to read, “Drunkenness, or drinking spirituous liquors, unless cases of necessity.” In 1791 it was changed to “Drunkenness, or drinking spirituous liquors unless in cases of necessity.” In 1848 the rule was restored as written by Mr. Wesley in 1743.

**824. Were these changes quietly effected?**

They occasioned sharp contention and debate for many years. Nothing, except freedom for the slave, has ever been fought for in the Methodist Episcopal Church with

such earnestness as abstinence from the use of and from traffic in intoxicants.

**825. What is the present law of the Church?**

Under the head of "Imprudent and Unchristian Conduct," which subjects the offender to disciplinary action, are specified "the buying, selling, or using intoxicating liquors as a beverage, signing petitions in favor of granting license for the sale of intoxicating liquors, becoming bondsmen for persons engaged in such traffic, or renting property as a place in or on which to manufacture or sell intoxicating liquors."

**826. What other action has the General Conference taken?**

It has from time to time condemned the liquor traffic in strong language, and indorsed the principles of total abstinence by the individual and prohibition by the State. Among its utterances are the following: "The liquor traffic is so pernicious in all its bearings, so inimical to the interests of honest trade, so repugnant to the moral sense, so injurious to the peace and order of society, so hurtful to the home, to the Church, and to the body politic, and so utterly antagonistic to all that is precious in life that the only proper attitude toward it for Christians is that of relentless hostility. It can never be legalized without sin" (1888). "In our judgment the saloon is an unmixed evil, full of diabolism, a disgrace to our civilization, the chief corrupter of political action, and a continual menace to the order of society and the peace and purity of our homes. Believing, as we do, that the traffic in intoxicating beverages sustains the relation of an efficient cause to the vice of intemperance, we hold that no member of the Methodist Episcopal Church can consistently contribute by voice, vote, or influence to the perpetuation and protection of that traffic" (1892).

**827. Have these utterances a binding force on the membership?**

They show the deep convictions of the best minds of the Church and are advisory in their influence, but have not the force of law.

**828. What plans were adopted by General Conference from 1892 to 1904 for aggressive temperance work?**

The General Conference of 1892 appointed "the permanent committee" of fifteen, to be called the Committee on Temperance and Prohibition, with power to act within the declarations of our Church to promote the cause and secure alliance with other similar organizations. This committee was continued by the General Conference until 1904, when it gave place to the Temperance Society of the Methodist Episcopal Church.

**829. What is the Temperance Society of the Methodist Episcopal Church?**

The General Conference of 1904 authorized this society in order to make more effectual the efforts of the Church to create public sentiment and crystallize the same into successful opposition to the organized traffic in intoxicating liquors. A constitution was provided. The subject is of so much importance, and so intimately connected with the interest and duty of pastor and people that we here insert the full text of the constitution, believing that to give it as wide a circulation as possible will help the cause by stimulating action along the lines enjoined by the legislative body of our Church:

## CONSTITUTION

**ARTICLE I.** The object of this society is to promote voluntary total abstinence from all intoxicants and narcotics by the members of the Church, Sunday school, and Epworth League, and the speedy enactment of statutory and constitutional laws prohibiting the traffic in alcoholic liquors.

ARTICLE II. The management of the society shall be vested in a board of managers, consisting of a bishop, who shall be president, and fifteen persons residing in the territory in, near, or convenient of access to Chicago, who shall be nominated by the bishops and elected by the General Conference.

The board of managers shall meet annually, and at such annual meetings may fill vacancies in the board, caused by death, resignation, or other reason.

ARTICLE III. The officers of the board shall be a president, vice-president, secretary, and treasurer. The president shall be chosen out of its own number by the Board of Bishops. The other officers shall be elected by the board of managers at the first meeting thereof, which shall be held within two months after the adjournment of the General Conference, at which said board shall have power to fill any vacancies in these offices other than that of president. The central office of the society shall be located at Chicago, Ill. The board of managers shall have power to enact such by-laws as it may deem necessary for its own government, and to employ such representatives of its work as it may deem necessary.

ARTICLE IV. It shall be the duty of the board of managers to officially represent the Church in every wise movement for the promotion of voluntary personal total abstinence, and to secure legal prohibition of the liquor traffic; to publish, approve, and distribute literature on the liquor traffic, the use of narcotics and manufactured articles containing a large percentage of alcoholic spirits; to devise such plans and make such advices as shall enable the Church to most successfully oppose and overthrow this great foe of society, the legalized liquor traffic; to make such use of the money received into its treasury as the work demands; to publish annually a report of its work, and make a quadrennial report to the General Conference.

ARTICLE V. Each Annual Conference shall form within its bounds a Conference Temperance Society, which shall elect its own officers and otherwise regulate its own administration. It shall elect a temperance committee in each district superintendent's district, consisting of the district superintendent and two others nominated by the district superintendents and elected by the Conference.

It shall be the duty of the district committee to coöperate with other reliable temperance movements, and to give all

possible aid to No-License campaigns. At each session of the Annual Conference a Conference anniversary or mass meeting shall be held in the interest of temperance and prohibition.

ARTICLE VI. It is recommended that pastors, with the aid of the committee on temperance, present once in the year to each congregation the cause of temperance, and ask a public collection and contribution for the support of the same; which collections and contributions shall be paid over to the treasurer of the Temperance Society and reported to the Annual Conference in the same manner that other collections are reported. It shall be the duty of the pastor to see that each Sunday school is organized into a Temperance Society, that temperance instruction is imparted, and that as far as possible the members of the school are pledged to total abstinence. It shall be the duty of the district superintendent at the fourth Quarterly Conference to inquire whether the needs and requirements of this Article have been observed.

The following are the officers: President, Bishop Robert McIntyre; vice-president, Samuel Dickie; secretary-treasurer, Hon. Alonzo E. Wilson, 92 LaSalle Street, Chicago, Ill.

## CHAPTER XXVIII

### SPECIAL ADVICES

#### SLAVERY

**830. What was the attitude of the Methodist Episcopal Church toward slavery?**

From the first the Church evinced great interest in the colored people and was antagonistic to slavery. It tried, however, to frame its laws so as not to exclude practical effort for the salvation of both master and slave.

**831. When was the subject first brought before the Conference?**

The Conference of 1780 required traveling preachers who held slaves to give promises to set them free, and declared slavery to be "contrary to the laws of God, man, and nature, and hurtful to society, contrary to the dictates of conscience and pure religion, and doing that which we would not others should do to us and ours."

**832. What was the general rule on slavery?**

There was none when the General Rules were written by Mr. Wesley in 1743, or when the Church was organized in 1784. But in 1789 the Conference added the following: "The buying or selling the bodies and souls of men, women, or children with an intention to enslave them." This was changed in 1792 to "The buying or selling of men, women, or children with an intention to enslave them"; and in 1808 to "The buying and selling of men, women, and children with an intention to enslave them."

**833. How long did this remain?**

It remained unchanged until 1864, when it was displaced by the words, "Slaveholding; buying or selling slaves."



**834. What has been the influence of slavery and the agitation thereon upon the happiness and prosperity of the Church?**

It has been most disastrous. For many years the question was in the Discipline, "What shall be done for the extirpation of the evil of slavery?" This gave rise to debates in every General Conference and in the Annual Conferences. The existence of slavery produced sectional strife and embittered the lives of thousands. It divided both the Church and the nation, was a curse and blight to all parts of the land and to every institution of the country, until swept away by the exigency of war.

## DRESS

**835. What advice does the Church give in regard to dress?**

From its earliest history it has borne its testimony against extravagance and pride in dress, as against other prevailing evils. It recognizes the fact that in different generations tastes and circumstances differ, and its advice has been modified accordingly.

**836. What was the rule in former times?**

For many years the Discipline read: "This is no time to give any encouragement to superfluity of apparel. Therefore give no tickets to any till they have left off superfluous ornaments. In order to this, 1. Let every assistant read the Thoughts upon Dress at least once every year in every large society. 2. In visiting the classes be very mild, but very strict. 3. Allow of no exempt case, not even of a married woman. Better one suffer than many. 4. Give no ticket to any that wear high heads, enormous bonnets, ruffles, or rings." The tickets alluded to were love-feast tickets.

**837. How does the law now read?**

“Let all our people be exhorted to conform to the spirit of the apostolic precept, not to adorn themselves ‘with gold, or pearls, or costly array’ (1 Tim. 2. 9).”

## MARRIAGE

**838. What advice does the Church give in relation to marriage?**

It has always discouraged the marriage of Church members with irreligious persons, and early in the history of the Church prohibited such marriages, at first making the penalty expulsion from the Church; later the offender was put back “six months on trial.”

**839. What is the rule now?**

The Church does not prohibit “our people from marrying persons who are not of our Church, provided such persons have the form and are seeking the power of godliness.” It discourages marriage without the consent of parents, but allows an exception where a woman believes it her duty to marry and her parents absolutely refuse their consent to her marrying any Christian; in that case she may and ought to marry without their consent.

**840. What is enjoined on the preacher in relation to this matter?**

It is his duty to discourage the marriage of members with ungodly or unawakened persons and to publicly enforce the apostle’s caution, “Be ye not unequally yoked together with unbelievers” (2 Cor. 6. 14).

## DIVORCE

**841. What has been the action of the Church on the question of divorce?**

The subject was brought to the notice of the Church in the address of the bishops to the General Conference of

1884. They said: "We view with alarm the laxity of the laws in many of the States on the subject of divorce, and fear that the sentiment of the Christian people of the country is not up to the standard demanded by the Holy Scriptures on this subject. We ask the attention of the General Conference to the expediency of more stringent regulations in regard to the solemnization of the marriage of divorced persons."

**842. Had other Methodist bodies taken action on the subject?**

The Philadelphia Annual Conference, one district association in Central Ohio Conference, and some individuals sent memorials asking legislation on the subject.

**843. What was the result?**

The Conference adopted and ordered published in the Discipline the following: "No divorce, except for adultery, shall be regarded by the Church as lawful; and no minister shall solemnize marriage in any case where there is a divorced wife or husband living; but this rule shall not be applied to the innocent party to a divorce for the cause of adultery, nor to divorced parties seeking to be reunited in marriage."

AMUSEMENTS

**844. What has been the attitude of the Church in regard to amusements?**

Amusements deemed of a sinful character and those of questionable moral tendency have been forbidden from the first. The rule covering amusements, formulated by Mr. Wesley in 1743, adopted by the Methodist Episcopal Church in 1784, and published in the Discipline in 1788, forbids "doing what we know is not for the glory of God, as . . . the taking such diversions as cannot be used in the name of the Lord Jesus." This rule, without comment, governed the Church from 1784 to 1872. The

General Conference of that year put into the Discipline what is now ¶ 260, which, under the head of "Imprudent and Unchristian Conduct," names "dancing, playing at games of chance, attending theaters, horse races, circuses, dancing parties, or patronizing dancing schools, or taking such other amusements as are obviously of misleading or questionable moral tendency, or disobedience to the order and Discipline of the Church." The Episcopal Address to the General Conference of 1904 called attention to the increase of questionable amusements and deprecated the hindrance given by them to the development of spiritual life. That Conference gave emphasis to the subject by adopting a new chapter on amusements and ordering it placed in the Discipline in the department of Special Advices. (See Discipline, ¶ 68.)

**845. What special advice is given in relation to systematic giving?**

The General Conference of 1908 placed the following among special advices:

**"TITHING**

"We believe that the evangelization of mankind can best be accomplished by an adequate support of all the agencies used by the Church, and that to this end the scriptural doctrine of systematic giving should be taught in our pulpits and practiced by our ministers and members."

## CHAPTER XXIX

### EPISCOPAL RECORD

#### **846. Who have been the bishops in the Methodist Episcopal Church?**

The Church has had seventy-two bishops since its organization, in 1784; sixty-one of them have been general superintendents, and eleven missionary bishops. The following is a complete list:

# ONE THOUSAND QUESTIONS AND ANSWERS

BISHOPS OF THE

	NAMES.	WHERE BORN.	WHEN BORN.	WHERE DIED.	WHEN DIED.
1	Thomas Coke <sup>1</sup>	Brecon, Wales	Sept. 9, 1747	At sea, near India	May 3, 1814
2	Francis Asbury	Staffordshire, Eng.	Aug. 20, 1745	Spottsylvania Co., Va.	Mar. 31, 1816
3	Richard Whatcoat	Gloucestershire, Eng.	Feb. 23, 1736	Dover, Del.	July 5, 1806
4	William McKendree <sup>2</sup>	King William Co., Va.	July 6, 1757	Sumner Co., Tenn.	Mar. 5, 1835
5	Enoch George <sup>2</sup>	Lancaster Co., Va.	Mar. 10, 1768	Staunton, Va.	Aug. 23, 1828
6	Robert R. Roberts	Frederick Co., Md.	Aug. 2, 1778	Lawrenceport, Ind.	Mar. 26, 1843
7	Joshua Soule <sup>3</sup>	Bristol, Me.	Aug. 1, 1781	Nashville, Tenn.	Mar. 6, 1867
8	Elijah Hedding	Pine Plains, N. Y.	June 7, 1780	Poughkeepsie, N. Y.	Apr. 9, 1852
9	James O. Andrew <sup>2</sup>	Wilkes Co., Ga.	May 3, 1794	Mobile, Ala.	Mar. 2, 1871
10	John Emory	Queen Anne Co., Md.	Apr. 11, 1789	Reisterstown, Md.	Dec. 16, 1835
11	Beverly Waugh	Fairfax Co., Va.	Oct. 25, 1789	Baltimore, Md.	Feb. 9, 1853
12	Thomas A. Morris <sup>4</sup>	Kanawha Co., W. Va.	Apr. 28, 1794	Springfield, O.	Sept. 2, 1874
13	Leonidas L. Hamline <sup>5</sup>	Burlington, Conn.	May 10, 1797	Mount Pleasant, Ia.	Feb. 22, 1865
14	Edmund S. Janes	Sheffield, Mass.	Apr. 28, 1807	New York, N. Y.	Sept. 18, 1876
15	Levi Scott <sup>4</sup>	Odessa, Del.	Oct. 11, 1802	Odessa, Del.	July 13, 1882
16	Matthew Simpson	Cadiz, O.	June 21, 1811	Philadelphia, Pa.	June 18, 1834
17	Osmon C. Baker	Marlow, N. H.	July 30, 1812	Concord, N. H.	Dec. 20, 1871
18	Edward R. Ames	Amesville, O.	May 20, 1806	Baltimore, Md.	Apr. 25, 1879
19	Davis W. Clark	Mt. Desert Island, Me.	Feb. 25, 1812	Cincinnati, O.	May 23, 1871
20	Edward Thomson	Portsea, Eng.	Oct. 12, 1810	Wheeling, W. Va.	Mar. 22, 1870
21	Calvin Kingsley	Annsville, N. Y.	Sept. 8, 1812	Beirut, Syria	Apr. 6, 1870
22	Thomas Bowman <sup>4</sup>	Berwick, Pa.	July 15, 1817		
23	William L. Harris	Mansfield, O.	Nov. 4, 1817	New York, N. Y.	Sept. 2, 1887
24	Randolph S. Foster <sup>4</sup>	Williamsburg, O.	Feb. 22, 1820	Newton Center, Mass.	May 1, 1903
25	Isaac W. Wiley	Lewistown, Pa.	Mar. 29, 1825	Foochow, China	Nov. 22, 1884
26	Stephen M. Merrill <sup>4</sup>	Mount Pleasant, O.	Sept. 16, 1825	Keyport, N. J.	Nov. 12, 1905
27	Edward G. Andrews <sup>4</sup>	New Hartford, N. Y.	Aug. 7, 1825	Brooklyn, N. Y.	Dec. 31, 1907
28	Gilbert Haven	Malden, Mass.	Sept. 19, 1821	Malden, Mass.	Jan. 3, 1880
29	Jesse T. Peck	Middlefield, N. Y.	Apr. 4, 1811	Syracuse, N. Y.	May 17, 1883
30	Henry W. Warren	Williamsburg, Mass.	Jan. 4, 1831		
31	Cyrus D. Foss <sup>4</sup>	Kingston, N. Y.	Jan. 17, 1834		
32	John F. Hurst	Salem, Md.	Aug. 17, 1834	Bethesda, Md.	May 4, 1903
33	Erastus O. Haven	Boston, Mass.	Nov. 1, 1820	Salem, Ore.	Aug. 2, 1881
34	William X. Ninde	Cortlandville, N. Y.	June 21, 1832	Detroit, Mich.	Jan. 3, 1901
35	John M. Walden <sup>4</sup>	Lebanon, O.	Feb. 11, 1831		
36	Willard F. Mallalieu <sup>4</sup>	Sutton, Mass.	Dec. 11, 1828		
37	Charles H. Fowler	Burford, Ont., Can.	Aug. 11, 1837	New York, N. Y.	Mar. 20, 1908
38	John H. Vincent <sup>4</sup>	Tuscaloosa, Ala.	Feb. 23, 1832		
39	James N. FitzGerald	Newark, N. J.	July 27, 1837	Hongkong, China	Apr. 4, 1907
40	Isaac W. Joyce	Hamilton Co., O.	Oct. 11, 1836	Minneapolis, Minn.	July 28, 1905
41	John P. Newman	New York, N. Y.	Sept. 1, 1826	Saratoga, N. Y.	July 5, 1899
42	Daniel A. Goodsell	Newburgh, N. Y.	Nov. 5, 1840		
43	Charles C. McCabe	Athens, O.	Oct. 11, 1836	New York, N. Y.	Dec. 19, 1906
44	Earl Cranston	Athens, O.	June 27, 1840		
45	David H. Moore	Athens, O.	Sept. 4, 1838		
46	John W. Hamilton	Weston, W. Va.	Mar. 18, 1845		
47	Joseph F. Berry	Canada	May 13, 1856		
48	Henry Spellmeyer	Staten Island, N. Y.	Nov. 25, 1847		
49	William F. McDowell	Millersburg, O.	Feb. 4, 1858		
50	James W. Bashford	Fayette, Wis.	May 27, 1849		
51	William Burt	Padstow, Eng.	Oct. 23, 1852		
52	Luther B. Wilson	Baltimore, Md.	Nov. 14, 1856		
53	Thomas B. Neely	Philadelphia, Pa.	June 12, 1841		

# EPISCOPAL RECORD

## METHODIST EPISCOPAL CHURCH

ENTERED MINISTRY.		WITH WHAT CONFERENCE CONNECTED WHEN ELECTED BISHOP	POSITION OCCUPIED WHEN ELECTED BISHOP	When Elected Bishop.	Age when Elected.	Years in Episcopacy.
CONFERENCE.	Year					
1	British Wesleyan	1778	Pastor	1784	37	29
2	British Wesleyan	1767	American	Wesley's Gen. Asst. in America	1784	39 31
3	British Wesleyan	1769	Virginia	Presiding Elder	1800	64 6
4	Virginia	1788	Western	Presiding Elder	1808	50 27
5	North Carolina	1790	Baltimore	Presiding Elder	1816	48 12
6	Baltimore	1802	Philadelphia	Presiding Elder	1816	37 27
7	New England	1799	Baltimore	Pastor	1824	42 43
8	New York	1801	New England	Pastor	1824	43 28
9	South Carolina	1812	Georgia	Pastor	1832	38 38
10	Philadelphia	1810	New York	Agent Book Concern	1832	43 3
11	Baltimore	1809	New York	Agent Book Concern	1836	46 22
12	Ohio	1816	Ohio	Editor Western Christian Advocate	1836	42 38
13	Ohio	1832	Ohio	Editor Ladies' Repository	1844	47 20
14	Philadelphia	1830	New York	Fin. Sec. American Bible Society	1844	37 32
15	Philadelphia	1826	Philadelphia	Asst. Agent Book Concern	1852	49 30
16	Pittsburg	1833	Indiana	Editor Western Christian Advocate	1852	40 32
17	New Hampshire	1839	New Hampshire	Prof. Concord Biblical Institute	1852	39 19
18	Illinois	1830	Indiana	Presiding Elder	1852	46 27
19	New York	1843	New York	Editor Ladies' Repository	1864	52 7
20	Ohio	1832	North Ohio	Editor Christian Advocate	1864	53 6
21	Erie	1841	Erie	Editor Western Christian Advocate	1864	51
22	Baltimore	1839	North Indiana	Pres. Indiana Asbury University	1872	54
23	Michigan	1837	Central Ohio	Asst. Cor. Sec. Missionary Society	1872	54 15
24	Ohio	1837	New York	Pres. Drew Theological Seminary	1872	52 31
25	East Genesee	1850	Newark	Editor Ladies' Repository	1872	47 12
26	Ohio	1846	Ohio	Editor Western Christian Advocate	1872	46 33
27	Oneida	1848	New York East	Pastor	1872	46 35
28	New England	1851	New England	Editor Zion's Herald	1872	50 8
29	Oneida	1832	Central New York	Pastor	1872	61 11
30	New England	1855	Philadelphia	Pastor	1880	49
31	New York	1857	New York	Pres. Wesleyan University	1880	46
32	Newark	1858	Newark	Pres. Drew Theological Seminary	1880	45 23
33	New York	1848	Central New York	Chancellor Syracuse University	1880	59 1
34	Black River	1856	Detroit	Pres. Garrett Biblical Institute	1884	51 17
35	Cincinnati	1858	Cincinnati	Agent Western Book Concern	1884	53
36	New England	1858	New England	Presiding Elder	1884	55
37	Rock River	1861	Rock River	Cor. Sec. Missionary Society	1884	46 24
38	New Jersey	1853	Rock River	Cor. Sec. S. S. Union and Tract Society	1888	56
39	Newark	1862	Newark	Rec. Sec. Missionary Society	1888	50 19
40	Northwestern Indiana	1859	Cincinnati	Pastor	1888	51 17
41	Oneida	1849	Baltimore	Pastor	1888	61 11
42	New York East	1859	New York East	Cor. Sec. Board of Education	1888	47
43	Ohio	1860	New York	Cor. Sec. Missionary Society	1896	59 10
44	Ohio	1867	Colorado	Agent Western Book Concern	1896	55
45	Ohio	1860	Ohio	Editor Western Christian Advocate	1900	61
46	Pittsburg	1866	New England	Sec. Freedmen's Aid & Southern Ed. Soc'y	1900	55
47	Detroit	1874	Detroit	Editor Epworth Herald	1904	48
48	Newark	1869	Newark	Pastor	1904	56
49	North Ohio	1882	North Ohio	Cor. Sec. Board of Education	1904	46
50	New England	1880	Cincinnati	Pres. Ohio Wesleyan University	1904	55
51	New York East	1881	Italy	Presiding Elder	1904	51
52	Baltimore	1878	Baltimore	Presiding Elder	1904	47
53	Philadelphia	1865	Philadelphia	Cor. Sec. S. S. Union and Tract Society	1904	62

# ONE THOUSAND QUESTIONS AND ANSWERS

## BISHOPS OF THE METHODIST

	NAMES.	WHERE BORN.	WHEN BORN.	WHERE DIED.	WHEN DIED.
54	William F. Anderson.....	Morgantown, W. Va. . . . .	Apr. 22, 1860	.....	.....
55	John L. Nuelsen.....	Zurich, Switzerland... .	Jan. 19, 1867	.....	.....
56	William A. Quayle.....	Parkville, Mo. . . . .	June 25, 1860	.....	.....
57	Charles W. Smith.....	Fayette, Pa. . . . .	Jan. 30, 1840	.....	.....
58	Wilson S. Lewis.....	Russell, N. Y. . . . .	July 17, 1857	.....	.....
59	Edwin H. Hughes.....	Moundsville, W. Va. . . .	Dec. 7, 1866	.....	.....
60	Robert McIntyre.....	Selkirk, Scotland. . . . .	Nov. 20, 1851	.....	.....
61	Frank M. Bristol.....	Jeddo, N. Y. . . . .	Jan. 4, 1851	.....	.....

### \* MISSIONARY

1	Francis Burns.....	Albany, N. Y. . . . .	Dec. 5, 1809	Baltimore, Md. . . . .	Apr. 18, 1863
2	John W. Roberts.....	Petersburg, Va. . . . .	Sept. 8, 1812	Monrovia, Liberia. . . . .	Jan. 30, 1875
3	William Taylor <sup>4</sup> .....	Rockbridge Co., Va. . . . .	May 2, 1821	Palo Alto, Cal. . . . .	May 18, 1902
4	James M. Thoburn <sup>4</sup> .....	St. Clairsville, O. . . . .	Mar. 7, 1836	.....	.....
5	Joseph C. Hartzell.....	Moline, Ill. . . . .	June 1, 1842	.....	.....
6	Edwin W. Parker.....	St. Johnsbury, Vt. . . . .	Jan. 21, 1833	Naini Tal, India. . . . .	June 3, 1901
7	Frank W. Warne.....	Ontario, Canada . . . . .	Dec. 31, 1854	.....	.....
8	Isaiah B. Scott.....	Kentucky . . . . .	Sept. 30, 1854	.....	.....
9	William F. Oldham.....	Bangalore, India. . . . .	Dec. 15, 1854	.....	.....
10	John E. Robinson.....	Ireland. . . . .	Feb. 12, 1849	.....	.....
11	Merriman C. Harris.....	St. Clairsville, O. . . . .	July 9, 1846	.....	.....

<sup>1</sup> Coke's last exercise of episcopal authority was at the General Conference of 1804. He never afterward visited the United States. From 1784 to 1804 he made nine voyages to this country, remaining about two years and ten months in all. During these twenty years he retained his connection with the British Conference, taking part in its affairs and receiving appointments therefrom; but his residence abroad was with the understanding that he would return to the United States whenever requested to do so. In 1808 his name was dropped from the list of bishops in the American Minutes.

<sup>2</sup> When Bishops McKendree and George entered the itinerancy the Church was not divided into Conferences with well-defined boundaries as now. The preachers were annually called to meet in convenient places, and all these meetings within any given year seem to have been regarded as together constituting one Annual Conference. We can only give the States within which these two bishops joined the ministry.

<sup>3</sup> Bishop Andrew withdrew in 1845, and Bishop Soule in 1846, to become bishops in the Methodist Episcopal Church, South, after, respectively, thirteen and twenty-two years in the episcopacy of the Methodist Episcopal Church.

<sup>4</sup> Bishop Morris in 1872, Bishop Scott in 1880, Bishops Bowman, Foster, and Taylor in 1896, Bishops Merrill, Andrews, Foss, Walden, Mallalieu, and Vincent in 1904, Bishop Thoburn in 1908, were declared noneffective.

<sup>5</sup> Bishop Hamline resigned in 1852.

<sup>6</sup> Bishop Burns, J. W. Roberts, Taylor, Hartzell, and Scott, Missionary Bishops for Africa; Bishop Thoburn, Missionary Bishop for India and Malaysia; Bishops Parker, Warne, Oldham, and Robinson, Missionary Bishops for Southern Asia; Bishop M. C. Harris, Missionary Bishop for Japan and Korea.



# EPISCOPAL RECORD

## EPISCOPAL CHURCH—Continued

ENTERED MINISTRY.		WITH WHAT CONFERENCE CONNECTED WHEN ELECTED BISHOP	POSITION OCCUPIED WHEN ELECTED BISHOP	When Elected Bishop.	Age when Elected.	Years in Episcopacy.
CONFERENCE.	Year					
54	New York.....	1887	New York.....	Sec. Board of Education.....	1908	48
55	West German.....	1889	Chicago German..	Prof. Nast Theological Seminary.....	1908	41
56	Kansas.....	1886	Rock River.....	Pastor.....	1908	47
57	Pittsburg.....	1859	Pittsburg.....	Editor Pittsburg Christian Advocate.....	1908	68
58	Upper Iowa.....	1885	Upper Iowa.....	Pres. Morningside College.....	1908	50
59	Iowa.....	1886	Indiana.....	Pres. DePauw University.....	1908	41
60	Illinois.....	1878	South'n California	Pastor.....	1908	56
61	Rock River.....	1877	Baltimore.....	Pastor.....	1908	57

## BISHOPS

1	Liberia Mission.....	1838	Liberia Mission...	Presiding Elder.....	1858	48	5
2	Liberia Mission.....	1838	Liberia Mission...	Presiding Elder.....	1866	53	9
3	Baltimore.....	1843	South India.....	Local Elder.....	1884	63	18
4	Pittsburg.....	1853	Bengal.....	Agent Calcutta Boys' School.....	1888	52	
5	Central Illinois.....	1868	Louisiana.....	Cor. Sec. Freedmen's Aid & So. Ed. Soc'y	1896	53	
6	Vermont.....	1857	North India.....	Presiding Elder.....	1900	67	1
7	Ontario, Ch. Canada..	1874	South India.....	Presiding Elder.....	1900	45	
8	Tennessee.....	1880	Texas.....	Editor Southwestern Christian Advocate..	1904	49	
9	Michigan.....	1883	Ohio.....	Asst. Missionary Secretary.....	1904	49	
10	Central Illinois.....	1874	Bengal.....	Presiding Elder.....	1904	55	
11	Pittsburg.....	1869	California.....	Supt. Pacific Japanese Mission.....	1904	57	

**847. What are the addresses of the present bishops?**

BISHOPS

THOMAS BOWMAN.....	East Orange, N. J.
HENRY W. WARREN.....	University Park, Colo.
CYRUS D. FOSS.....	2043 Arch Street, Philadelphia, Pa.
JOHN M. WALDEN.....	220 West Fourth Street, Cincinnati, O.
WILLARD F. MALLALIEU.....	Auburndale, Mass.
JOHN H. VINCENT.....	Indianapolis, Ind.
DANIEL A. GOODSSELL.....	150 Fifth Avenue, New York
EARL CRANSTON.....	Washington, D. C.
DAVID H. MOORE.....	220 West Fourth Street, Cincinnati, O.
JOHN W. HAMILTON.....	36 Bromfield Street, Boston, Mass.
JOSEPH F. BERRY.....	455 Franklin Street, Buffalo, N. Y.
HENRY SPELLMEYER.....	Saint Louis, Mo.
WILLIAM F. MCDOWELL.....	57 Washington Street, Chicago, Ill.
JAMES W. BASHFORD.....	Peking, China.
WILLIAM BURT.....	Zurich, Switzerland
LUTHER B. WILSON.....	Philadelphia, Pa.
THOMAS B. NEELY.....	New Orleans, La.
WILLIAM F. ANDERSON.....	Chattanooga, Tenn.
JOHN L. NUELSEN.....	Omaha, Neb.
WILLIAM A. QUAYLE.....	Oklahoma City, Okla.
CHARLES W. SMITH.....	Portland, Ore.
WILSON S. LEWIS.....	Foochow, China
EDWIN H. HUGHES... 435 Buchanan Street,	San Francisco, Cal.
ROBERT MCINTYRE.....	Saint Paul, Minn.
FRANK M. BRISTOL... Buenos Ayres,	Argentina, South America

MISSIONARY BISHOPS

JAMES M. THOBURN.....	Meadville, Pa.
JOSEPH C. HARTZELL .....	Funchal, Madeira Islands
FRANK W. WARNE.....	Lucknow, India
ISAIAH B. SCOTT.....	Monrovia, Liberia
WILLIAM F. OLDHAM.....	Singapore, Straits Settlements
JOHN E. ROBINSON.....	Bombay, India
MERRIMAN C. HARRIS.....	Seoul, Korea

## CHAPTER XXX

### OTHER BRANCHES OF AMERICAN METHODISM

#### THE METHODIST EPISCOPAL CHURCH, SOUTH

##### **848. What was the origin of this Church?**

The two branches of episcopal Methodism had a common origin. After the "Plan of Separation" had been adopted in 1844, delegates from the Southern Conferences met in Louisville, Ky., May 1, 1845, and adopted for that branch of the Church the name it now bears. (See Questions 160-170.)

##### **849. What are its doctrines?**

They are identical with those of the Methodist Episcopal Church.

##### **850. What is its polity?**

It is substantially the same as that of the Methodist Episcopal Church, but differs in the following particulars: Each Annual Conference determines for itself as to lay representation in the District Conferences, as to number, qualifications, etc. It admits to the Annual Conference four laymen from each presiding elder's district, one of whom may be a local preacher. The bishops have a veto power over any act of the General Conference which in their judgment is unconstitutional; and in that case the proposed act or measure must be submitted to the Annual Conferences.

##### **851. What has been the success of this Church?**

Since the partial recovery of the country from the ravages of the Civil War its progress has been great and the

development of its connectional enterprises most encouraging.

**852. What are the relations of the two great branches of American Methodism?**

A great change has taken place in the spirit of the two bodies, and overtures have been made for a closer affiliation. A joint commission appointed in 1896 by the two Churches accomplished much. Arrangements have been made for the joint administration of our publishing interests in China and Japan; for coöperative administration in the prosecution of missionary work; the preparation of a common Hymn Book, Catechism, and Order of Worship; for closer agreement and harmony in the prosecution of work in our own land; and an easier method of transfer of preachers from one Church to the other.

The joint commission of 1904 made a favorable report to the General Conference of 1908, and its recommendations were agreed to, and a plan was provided for the union of individual churches of the Methodist Episcopal Church and the Methodist Episcopal Church, South, where the majority in both desired union, provided it was approved by the bishops having episcopal supervision. These are hopeful indications of ultimate organic union.

THE METHODIST PROTESTANT CHURCH

**853. What was the origin of this Church?**

It had its origin in a secession from the Methodist Episcopal Church in 1828.

**854. What remotely led to the secession?**

The refusal of the ministry of the parent body to admit the laity to the Annual and General Conferences, the failure to make the presiding eldership an elective office, and the opposition of many of the people to a life tenure of

the office of bishop caused early discontent and agitation; and this, step by step, led to a separate organization.

**855. What was the more immediate cause?**

One of its precursors was a "Union Society," which had been formed in 1824 in the interest of change. This society presented a petition to the General Conference of 1828 praying for lay representation and other important changes in polity. This was rejected, and much agitation and unpleasant feeling were evoked, resulting in the expulsion of the most prominent agitators. This led to the secession.

**856. How was the organization effected?**

A convention was called to meet in Baltimore in 1828 to prepare articles of association. Another convention, composed of an equal number of ministers and laymen, met in the same city in 1830, and adopted a constitution of seventeen articles and a Book of Discipline for a new organization under the title of the Methodist Protestant Church.

**857. How long did this body remain intact?**

It was greatly agitated by the slavery question, secessions occurred and were threatened. The delegates from the Conferences of the Northern States petitioned the General Conference of 1858 to pass a law excluding slaveholders from the Church. This was not granted; and thereupon nineteen Annual Conferences sent delegates to a convention which met in Springfield, O., in 1858, and the convention voted to cease all official connection with other portions of the Church so long as they tolerated slaveholding.

**858. What became of the nineteen Northern Annual Conferences?**

Soon after this they seceded from the Methodist Protestant Church and, with members of other nonepiscopal Methodist bodies, formed the "Methodist Church."

**859. What became of the body that assumed the name of the "Methodist Church"?**

The question of slavery having been removed from the arena of controversy by the war, negotiations for reunion with the Methodist Protestant Church were begun in 1870. After conventions and discussions in both branches, at a union convention in the city of Baltimore in 1877 a new constitution and Discipline were adopted, and the two branches became one body under the original title, "The Methodist Protestant Church."

**860. What are the doctrines of the Methodist Protestant Church?**

The same as those of the Methodist Episcopal Church.

**861. What is its polity?**

It differs from the Methodist Episcopal Church in that it does not recognize the episcopal office, but in its place each Annual Conference elects its own president. It has no office corresponding to our district superintendency.

**862. How is its General Conference composed?**

It meets quadrennially, and is composed of equal numbers of ministers and laymen elected by the Annual Conferences in the ratio of one ministerial and one lay delegate for every two thousand members.

**863. What has been its progress and success?**

It has been vigorous and aggressive in certain sections; and since it has largely healed its internal dissensions and effected a union of its several branches its growth and prosperity have been marked. It has seen adopted some of the changes in the parent body for which it contended eighty years ago.

There has been for a long time a growing conviction of the desirability of a closer union of the several branches of Methodism. This has been shared by the parent body

and all others. The General Conference of 1908 made overtures of organic union to the General Conference of the Methodist Protestant Church then in session. The messenger and message were cordially received, and a response was made most beautiful in form and spirit in an address before the General Conference by the president of the General Conference of the Methodist Protestant Church, indicating a cordial reception and high appreciation of the invitation. The closing sentences show the spirit of the response:

“I believe that God so loved a united Methodism that he has sent an angel to break the still air, as we watched over our flocks, with a new Gloria in Excelsis, a new peace on earth, and the coming of a new day in Methodism. . . .

“Brethren, is the little child to lead the great hosts of divided Methodism? We dare not ask it as an honor, but if it be required of us we bring all our treasure and lay all our identity upon the altar as a sacrifice; if we may but beat a drum or carry a flag, while Judah and Ephraim once more march on to the same music of peace, joyfully we will say, Amen, God wills it!”

The following was passed by the General Conference and put upon the Journal and in the Appendix to the Discipline of 1908:

“Many among the most godly in both Churches are convinced there is no longer sufficient cause for the maintenance of two distinct ecclesiastical organizations. Having a common origin, holding a common faith, possessing so much of discipline and policy in common, and above all having a deep-rooted and growing conviction that the union of the various Methodisms would strengthen the local churches, secure economy of resources, make for aggressive evangelism, and hasten the kingdom of our Lord, they earnestly desire that the Methodist Episcopal

and Methodist Protestant Church shall become organically one.

“The Methodist Episcopal Church most cordially invites the Methodist Protestant Church to unite with the Methodist Episcopal Church in order that as one great Methodist body they and we may fulfill the better our individual commissions by preventing the waste of rivalry and exalting the God of peace.”

THE WESLEYAN METHODIST CONNECTION OF AMERICA

**864. What was the origin of this Church?**

It originated in a secession from the Methodist Episcopal Church in 1843.

**865. What was the cause of the secession?**

It was alleged that the parent body was exceedingly lax in its discipline toward slaveholders, admitting them to membership and to offices in the Church. The seceders held that all slaveholders and all who held that slavery was right should be excluded from the Christian Church.

**866. What are their views on other measures of reform?**

They have maintained pronounced views against all complicity with the liquor traffic and against Freemasonry and other oath-bound secret societies, refusing fellowship to members of such societies.

**867. Who were its chief organizers and promoters?**

The Rev. Orange Scott, of New England, was its first president, Rev. Luther Lee was president of its first General Conference, and Rev. Cyrus Prindle and Rev. Lucius C. Matlack were among its leading spirits and ablest writers.



**868. What are its doctrines and discipline?**

Its doctrines, ordinances, and discipline are Wesleyan; the body is evangelical in spirit and zealous in labor.

**869. What is its polity?**

Its polity combines the congregational and the connectional principles. Respecting local interests, the churches are independent; but Annual and General Conferences, in which ministers and laymen have equal representation, supervise connectional matters.

**870. What course did its leading ministers ultimately take?**

Orange Scott died early in the movement. Luther Lee, Cyrus Prindle, and Lucius C. Matlack, deeming the work of the denomination accomplished when slavery was abolished, returned to the ministry and membership of the Methodist Episcopal Church, in which they had originally held honorable positions.

**871. What is the present status of this Church?**

It is not numerically strong; when slavery in the nation was blotted out by war and removed from the arena of controversy many of its members united with the Methodist Episcopal Church and the Protestant Methodist Church.

THE FREE METHODIST CHURCH

**872. What was the origin of this Church?**

It originated in a convention of ministers and laymen held in Pekin, N. Y., in 1860. They had been ministers and members of the Methodist Episcopal Church, but felt aggrieved and declared that the Church was yielding to the spirit of the world and forsaking the old paths and the purity of the gospel of Christ.

**873. What was the immediate cause of the secession and organization?**

The expulsion of the Rev. B. T. Roberts and Rev. Joseph McCreery from the Genesee Conference on the charge of contumacy. The organizers of this Church justified their action on the alleged departure of the parent body from the doctrines and discipline of early Methodism and on the necessity of a return to its first principles and practices.

**874. What are its chief characteristics?**

Especial opposition to secret oath-bound societies, to rented pews in churches, to choir singing, to extravagance in church buildings, to the use of liquor, tobacco, etc., and the emphasis placed on the doctrine and profession of Christian holiness.

**875. What are its doctrines and usages?**

They are those of Methodism in general. It accepts the creed and general rules held by the great body of Methodists.

**876. What is its polity?**

It is Methodistic. It has a general superintendent, who is elected quadrennially, and Annual and General Conferences, in which ministers and laymen have an equal voice. The Annual Conferences are composed of all the traveling ministers and of one delegate, either man or woman, from each pastoral charge. The General Conference is the supreme body, meets every four years, makes the laws and regulations by which the Church is governed, and elects the general superintendent.

**877. What is its present status?**

To the present time it has had a steady but not a rapid growth. It has a seminary at North Chili, N. Y., where many of its young ministers are educated. Its ministry is

## OTHER BRANCHES OF AMERICAN METHODISM

zealous and devout, and its membership increasing. It has not gained much strength in the larger centers of population.

### CONGREGATIONAL AND INDEPENDENT METHODISTS

#### **878. What are Congregational Methodists?**

Methodists who hold the Wesleyan system of doctrine, but a congregational polity.

#### **879. What was their origin?**

At different times in the history of Methodism congregations have for different reasons broken their Conference relations, become independent, and assumed the congregational form. A small organization in the Southern States assumed the title of the Congregational Methodist Church. Its first organization was in Monroe County, Ga., in 1852. It has never been prosperous or numerous. There is a small body in the Southern States whose title is the New Congregational Methodist Church. It is divided into districts of ten churches each. Its General Conference is held quadrennially. District Conferences try appeals and license and ordain the preachers.

#### **880. What are Independent Methodists?**

They hold the same doctrines as the great body of Methodists, but in polity differ but little from the Congregationalists.

### PRIMITIVE METHODISTS

#### **881. What are the Primitive Methodists?**

A small body in the United States who differ in no essential particulars from the Primitive Methodists in England. The body is principally composed of English immigrants, and their work is done chiefly among their fellow countrymen.

**882. Have there been other secessions and organizations of Methodists?**

Small secessions other than those mentioned have occurred, but they have been reabsorbed or have joined other bodies. The chief point at which they aimed in their secession was to obtain a permanent instead of an itinerant ministry.

THE EVANGELICAL ASSOCIATION

**883. What is this branch of the Methodist family?**

An evangelical body chiefly of German descent, but closely allied to American Methodism.

**884. What was its origin?**

It was founded by Jacob Albright, and the people are sometimes called Albright Methodists. He had been a member of the Methodist Episcopal Church, and undertook the labor of reform among the German Lutheran churches in 1790.

**885. Was it a secession from the Methodist Episcopal Church?**

No. Jacob Albright continued his gratuitous labors in Pennsylvania, and was successful in inducing many of his hearers to seek a higher spiritual life. He was set apart as their spiritual overseer, and by degrees his adherents were organized into a separate Church. Its labors have been abundant and its success remarkable.

**886. Does the denomination confine its labors to the German-speaking people?**

No. Preaching services are held in both German and English. The difficulty of retaining the young people in a German church in towns where English is chiefly spoken compels the use of both languages.

**887. What are its doctrines?**

Its doctrines, ordinances, and modes of worship are entirely Methodistic, and the fervor that has always characterized Methodism is found among its people.

**888. What is its polity?**

It resembles the Methodist Episcopal Church with respect to the various Conferences and their functions, but differs from it in that its bishops are elected by the General Conference for four years only, and that the office of presiding elder is elective in the Annual Conferences.

UNITED EVANGELICAL CHURCH

**889. What are the origin, history, and polity of this Church?**

It was a secession from the Evangelical Association. Differences of opinion on the interpretation of Church law and polity led to a secession from the parent body in 1894. A delegated convention was called to meet at Naperville, Ill., in November of that year, which represented the disaffected portions of six out of twenty-four Conferences, of which the denomination then consisted. That convention formed a new organization and adopted a new Discipline. They do not differ from the parent body in doctrine or Church usage, but differ in polity, in that the bishops and presiding elders cannot be elected for more than two terms consecutively. The secession included about 300 preachers and about 50,000 members.

UNITED BRETHERN IN CHRIST

**890. What are the United Brethren in Christ?**

A body of Christians founded and fostered by the labors of Philip William Otterbein, a missionary of the German Reformed Church in Pennsylvania, and Martin Boehm, a

minister of the Mennonites. They labored in Pennsylvania, Maryland, and Virginia, and formed societies. They were devout, laborious, and godly men, and Otterbein was a superior scholar.

**891. When was the Church organized?**

The separate societies were organized at various times prior to 1800. In September of that year a conference was called by Otterbein and Boehm in Baltimore, which was attended by thirteen ministers and resulted in the organization of the Church of the United Brethren in Christ. Otterbein and Boehm were elected superintendents or bishops.

**892. When were the constitution and doctrines of this Church defined and established?**

At a conference held in Ohio in 1814 it was resolved to call a general council or conference, consisting of members elected from among the preachers by the vote of the people throughout the whole Church. Under this order the first General Conference met in June, 1815, at Mount Pleasant, Pa. The confession of faith was amended and reaffirmed, and remained unchanged until 1889, when it was further amended. The fundamental law of the Church was embodied in 1841 in a constitution, amended in 1889.

**893. Is this Church a Methodist Church?**

Not in origin; but in affiliation, doctrine, and polity it is. Though Otterbein commenced his work earlier than the Methodists in the American colonies, it did not grow so rapidly and was not so early organized. It is easy to see the stamp of Methodism in its doctrines and polity. It is regarded as a Methodist Church when ecumenical Methodism is considered.

**894. Wherein does it agree with the Methodist Episcopal Church?**

Its doctrines, ordinances, and forms of worship are essentially Methodistic; its courts and Conferences are similar to those of the Methodist Episcopal Church; it also has the itinerant system of ministerial supply.

**895. Wherein does it differ from the Methodist Episcopal Church?**

The Church recognizes but one order in the ministry, that of elders; its bishops are elected for four years only; presiding elders are elected; and lay representation is allowed in both the General and Annual Conferences.

THE AFRICAN METHODIST EPISCOPAL CHURCH

**896. What was the origin of this Church?**

There had been a growing sentiment among the colored members of the Methodist Episcopal Church for years that a separate organization for colored people would contribute to greater freedom, self-respect, and improvement among them. For this reason such an organization of the colored membership of the Methodist Episcopal Church was advised.

**897. How and when was it effected?**

A convention of colored men met in Philadelphia in 1816 and organized under the above title. Richard Allen, the first colored preacher ordained deacon by Bishop Asbury, was elected as their first bishop.

**898. Has this Church been prosperous?**

It has had a rapid and steady growth. Its territory and membership were much extended by the overthrow of slavery. Many of its ministers have been able men, remarkable for eloquence and executive ability. The benefits anticipated by its friends at the beginning have been realized.

**899. What are its doctrines?**

The same as those of the Methodist Episcopal Church.

**900. What is its polity?**

Much the same as that of the Methodist Episcopal Church, having General, Annual, District, and Quarterly Conferences.

**901. How are the General and Annual Conferences composed?**

The General Conference is composed of the bishops, the general officers, and ministerial delegates from the Annual Conferences, and two lay delegates from each Annual Conference district. An Annual Conference is composed of all the traveling elders, deacons, and licentiates within its bounds, and all local preachers who have been licensed four years, been recommended by their Quarterly Conferences, passed an examination in prescribed studies, and been accepted by the Annual Conference.

**902. What are its present status and prospects?**

Its ministry is becoming more highly educated, and its membership more intelligent and prosperous; and with the wonderful increase of the colored population of our country its field is enlarging and its prospects are good.

AFRICAN METHODIST EPISCOPAL ZION CHURCH

**903. What was the origin of this Church?**

It had its origin in the secession of the Zion congregation of colored Methodists in New York city from the Methodist Episcopal Church. The reason assigned for the separation was some action of the General Conference of 1820 in regard to Church government, and the action of the New York Annual Conference in regard to their church property.



**904. Who united with them to form a new denomination?**

Other congregations of colored Methodists in New York, Brooklyn, and other places. In 1821 they held a Conference, with 22 ministers and 1,426 members. At the second Conference, July, 1822, they elected James Varick as their first bishop.

**905. What are the doctrines of this Church?**

They accord in all respects with those of the Methodist Episcopal Church.

**906. What is its polity?**

It agrees substantially with the polity of the Methodist Episcopal Church, except that the presiding elders are elected and that lay delegates are admitted into the Annual Conferences as well as the General Conference.

**907. What is its outlook?**

This denomination in most respects runs parallel with its sister Church, the African Methodist Episcopal, and its status and outlook are about the same. It is vigorous and aggressive.

UNION AMERICAN METHODIST EPISCOPAL CHURCH

**908. What is the Union American Methodist Episcopal Church?**

A small denomination of colored Methodists which traces its origin back to a secession from the Methodist Episcopal Church in Wilmington, Del., in 1813. The leader in this movement was Peter Spencer. It took the name of the African Union Church. A division occurred in 1865, one part uniting with another colored Methodist body to form the African Union Methodist Protestant Church (see Question 909), and the other taking the name of the Union American Methodist Episcopal Church. This

latter is Wesleyan in doctrine and episcopal in polity. It admits laymen to the General and Annual Conferences, and licenses women to preach. It has congregations in eight different States of the Union and in Canada.

AFRICAN UNION METHODIST PROTESTANT CHURCH

**909. What are the origin and polity of this Church?**

Its full name is the African Union First Colored Methodist Protestant Church of America and Elsewhere. It was organized in 1865 by a union of one of the branches of the African Union Church (see Question 908) with a smaller body which had withdrawn in 1850 from the African Methodist Episcopal Church. Its General Conference meets quadrennially, is composed of an equal number of ministerial and lay delegates, and elects one of its members to preside over it. The Annual Conferences have also equal representation of clergy and laity and elect their own presidents. They may make rules and regulations for the government of the societies within their own territory, a power not possessed by the Annual Conferences of our own Church; but if such rules and regulations are deemed contrary to the Discipline they may be annulled by the General Conference.

COLORED METHODIST EPISCOPAL CHURCH

**910. What is the Colored Methodist Episcopal Church?**

A Church organized under the auspices and authority of the Methodist Episcopal Church, South, in 1870, consisting at its origin of the colored preachers and members of that Church, and numbering many thousands. It has its own distinct Conferences, and is developing all the agencies of a well-regulated independent Church organization.

**911. What are its doctrines, polity, and prospects?**

In all essential matters it agrees with the larger body of which it is an outgrowth, but is designed for colored people exclusively. White people are not admitted to membership. Having the fostering care of the Methodist Episcopal Church, South, and at its organization having a large number of members and adherents, it has attained to large dimensions, and its prospects for further growth and usefulness are bright.

## THE EVANGELIST MISSIONARY CHURCH

**912. What is the Evangelist Missionary Church?**

A small body classed as Methodists in the United States census and in the Methodist Year Book. It seceded from the African Methodist Episcopal Zion Church in Toledo, O., in 1886. The principal cause of their withdrawal was dissatisfaction with the doctrines of the parent body. At the time of organization they designated as their creed, "The Bible and its teachings." W. B. Campbell was elected their first superintendent. In 1887 they adopted the episcopal form of government, and Superintendent Campbell was elected and consecrated bishop. In January, 1908, they had 92 ordained ministers and 5,000 members. They differ in doctrine from other Methodist bodies and from the general Church of Christ, holding singular views on the divinity of Christ and the atonement and denying the personality of the Holy Ghost. They seem to incline to the view that "there is but one divine person, Jesus Christ, 'in whom dwells the Godhead bodily.'"

## METHODISM IN CANADA

**913. What is the history of the Methodist Episcopal Church in Canada?**

Methodism was first introduced into Upper Canada, now Ontario, as early as 1778, but did not assume definite or-

ganization until several years later. Rev. William Losee, an itinerant preacher from New York, was assigned to Kingston in 1791. It spread rapidly, in both Upper and Lower Canada, through the labors of preachers of the Methodist Episcopal Church. But missionaries from the British Wesleyan Church soon began to occupy the same territory; and in 1820 an agreement was made by which the territory was divided, the British Wesleyans taking Lower Canada, now the province of Quebec, and the Methodist Episcopal Church taking Upper Canada. In 1824 the Canadian work of the latter Church was organized into the Canada Annual Conference, but in 1828 it was deemed advisable that it should become independent of the Church in the United States, and the General Conference of that year authorized its organization into a separate Church, under the title of the Methodist Episcopal Church in Canada. A large majority of the ministers and membership of this Church united in 1833 with the British Wesleyans of Lower Canada to form the Wesleyan Methodist Church of Canada. But a small minority, believing that the union had not been legally consummated, in that the lay membership had not been consulted, still adhered to the old organization and name; and, though compelled to begin almost anew, the Methodist Episcopal Church in Canada continued to exist, with ever-increasing prosperity, until its final union with the Methodist Church in 1883.

**914. What was the Wesleyan Methodist Church in Canada?**

After the war of 1812 missionaries from the British Wesleyan Church began to labor in Lower Canada, and extended their labors into Upper Canada, which was already occupied by the Methodist Episcopal Church of the United States. This led to the agreement of 1820, by which the British Wesleyans were restricted to the province of Lower

Canada. After the independent organization of the Methodist Episcopal Church in Canada, however, the Wesleyans again invaded the upper province, and in 1833 united with much the larger portion of that Church to form the Wesleyan Methodist Church in Canada, a Church or Conference in affiliation with the Wesleyan Conference of Great Britain. In 1840 it assumed an independent relation; but seven years later the relation with the British Conference was restored, and in 1854 the latter transferred to it the various mission fields which had up to that time been administered directly from Great Britain. In 1874, by consent of the British Conference, it united with other bodies to form an independent organization under the name of the Methodist Church.

**915. What was the Conference of the Wesleyan Methodist Church of Eastern British America?**

Methodism was early introduced into Newfoundland and Nova Scotia, and later into New Brunswick and Prince Edward Island; and in 1785 Freeborn Garrettson and James O. Cromwell were sent from the United States to labor in Nova Scotia. After 1804 the work wholly devolved upon the British Conference, and was administered directly from the mother country until 1855, when the work in all the maritime provinces was organized into the Conference of the Wesleyan Methodist Church of Eastern British America, in affiliation with the British Conference. This arrangement lasted till 1874, when the Conference of Eastern British America united with other Methodist bodies to form the Methodist Church.

**916. What union was effected in 1874?**

Three bodies—the Wesleyan Methodist Church in Canada, the Conference of the Wesleyan Methodist Church of Eastern British America, and the Conference of the Methodist New Connection Church of Canada—were

united to form a new and independent organization under the name of the Methodist Church.

**917. What further union was effected in 1883?**

The Methodist Episcopal Church in Canada, the Primitive Methodist Church in Canada, and the Bible Christian Church of Canada formed a basis of union with the Methodist Church, which had been formed in 1874; and the first General Conference of the united Church was held in September, 1883, at Belleville, Ontario. This union was legally sanctioned by the Dominion Parliament, April 19, 1884.

**918. Did this union embrace all the branches of Methodism existing in Canada?**

It did.

**919. What was the membership of the various bodies at the time of their union?**

Methodist Church: ministers, 1,216; lay members, 128,644; total, 129,860. Methodist Episcopal Church: ministers, 259; lay members, 25,671; total, 25,930. Primitive Methodist Church: ministers, 89; lay members, 8,090; total, 8,179. Bible Christian Church: ministers, 79; lay members, 7,398; total, 7,477. Total ministers, 1,643; total lay members, 169,803; total ministers and lay members, 171,446.

**920. What is the name these united Churches bear?**

The Methodist Church. The words "of Canada" are sometimes popularly added, but form no part of the official name.

**921. What are its doctrines, usages, and polity?**

Its doctrines, ordinances, and usages are entirely Wesleyan. Its polity differs somewhat from that of the Meth-

odist Episcopal Church, but it has both General and Annual Conferences.

**922. What is the composition of its General Conferences?**

It is composed of an equal number of ministerial and lay delegates, and is presided over by a general superintendent, whose term of office is eight years and who is eligible to reëlection. It meets quadrennially.

**923. What is the composition of its Annual Conferences?**

An Annual Conference is composed of an equal number of ministerial and lay delegates. Each elects its own president, who presides over it alternately with the general superintendent, if the latter be present, and who is *ex officio* chairman of the district in which he may be stationed. They also elect a chairman for each district. The ministers are stationed by a committee composed of the president of the Conference, the chairmen of the districts, and one minister elected from each district. The limit of the pastoral term is three years; but it may, by a three-fourths vote of an official board and by a two-thirds vote of the stationing committee, be extended in a particular case to four or five years.

**924. Has it had a rapid growth?**

It has, and with all the advantages of a strong united body is doing much to mold religious thought and win the people to Christ. The statistics for the year ending June 30, 1908, are as follows: Ministers, 2,382; members, 329,904; total ministers and lay members, 332,286.

924a (Insert - see copy)

## CHAPTER XXXI

### BRITISH METHODISM

#### THE WESLEYAN METHODIST CHURCH

##### **925. Who are the Wesleyan Methodists?**

This is the name applied to the largest body of Methodists in Great Britain, the organized fruitage of Wesley's evangelical labors, and his legitimate successor in the mighty religious movement of which he was the leader and legislator. It is the parent body of all the Methodists in the world.

##### **926. What was its origin?**

It had its beginning at Oxford University. The first Methodist society was formed in 1739, its "General Rules" were formulated in 1743, and from this time on it had existence in fact; but its life in law commenced in 1784, when Mr. Wesley executed the "Deed of Declaration."

##### **927. What was the "Deed of Declaration"?**

A legal instrument by which one hundred traveling preachers appointed by Wesley became the Legal Conference, a corporate body inheriting after his death the powers and prerogatives in the organization which he possessed while living. The duties and powers of this "Legal Hundred" and their successors as defined in the deed have remained substantially unchanged to the present day.

##### **928. Have great changes occurred since that time affecting the polity of the body?**

It has experienced several periods of great agitation, and large numbers have at different times seceded and formed new organizations. Each movement of this kind



has reacted upon the original body and has tended to a liberalization of its government.

**929. What is the Wesleyan Methodist Conference, and how is it at present constituted?**

It is an annual meeting of properly qualified ministers and laymen for the regulation and administration of the government and affairs of the Church. Its official title is "The Conference of the People called Methodists." The nucleus of this body is the Legal Hundred, the successors of the hundred traveling preachers named by Wesley in the Deed of Declaration who have been elected by the Conference and confirmed by the Legal Hundred from time to time to fill vacancies occurring therein. The president and secretary of the Conference must be members of the Legal Hundred, elected by them on nomination by ballot of all the preachers who are qualified to vote and are present at the Conference. The Conference as at present constituted is composed of two sections or "sessions":

1. The Pastoral Session. This consists of the Legal Hundred and other traveling preachers who have been in full connection for ten years or more. Laymen are excluded. To this session are committed the admission of candidates to the ministry, the stationing of the ministers, and such other matters as directly concern the ministerial office. It meets at the time appointed for the Conference, transacts preliminary business, and then adjourns for the representative session, after which its meetings are resumed.
2. The Representative Session. This consists of the Legal Hundred, the chairmen of the districts, the principal officials, lay and clerical, of the various departments of connectional work, lay representatives elected by the Conference, and ministerial and lay delegates elected by the several district synods. About one half its members are laymen. To this session are committed financial and

other interests of a connectional character, such as missions, education, chapel extension, support of worn-out preachers and of the widows and orphans of deceased preachers, etc. There is now a growing movement in favor of increased participation by laymen in the government of the Church, and even of their admission into the pastoral session. Indeed, the polity of the Church seems to be somewhat in a transition state.

**930. What influence has the "Legal Hundred" in these matters of government and administration?**

All conclusions reached by either session must be ratified or formally sanctioned by the Legal Hundred before they become operative.

**931. What are the chief executive officers?**

Each district has its chairman, answering, in some respects, to our district superintendent. They have the responsibilities of a circuit or station, as well as of a district, and are elected to office by the Conference. The Conference elects a president every year, who presides at the Conference and is charged with the general administration of the affairs of the connection for one year, but is eligible to reelection only once in eight years.

**932. What is the number of ministers, lay preachers, members, and probationers?**

Including Great Britain, Ireland, the Conferences in France, South Africa, the West Indies, and the foreign missions, the figures for 1908 were: Ministers, 3,582; lay preachers, 30,210; church members and probationers, 808,539. Of these there were in Great Britain alone (not including Ireland): Ministers, 2,455; lay preachers, 19,804; church members and probationers, 522,721.

**933. What was the origin of the Calvinistic Methodists?**

Early in the Methodist movement Wesley and Whitefield separated on various points of doctrine, Whitefield holding to the Calvinistic theology. The Countess of Huntingdon was his patroness. He built a tabernacle in London, and was also influential in founding societies in various parts of England. These for some time stood as a distinct branch of the Methodist movement.

**934. What ultimately became of them?**

They divided into three parts: Lady Huntingdon's Connection, which adhered to the liturgy of the Church of England and had a settled pastorate; the Whitefield Methodists, of whom nearly all have been absorbed into the Independent (Congregational) Church; and the Welsh Calvinistic Methodists, who have still a vigorous organization and life.

**935. Who were the principal promoters of the Methodist revival in Wales?**

Howel Harris, Daniel Rowlands, and Howel Davies formed evangelical societies as early as 1743; but later Rev. Thomas Charles, a clergyman of the Church of England, against whom the doors of the established Church had been closed, joined the Welsh Methodists, pushed forward the revival, and organized its converts on a Calvinistic basis.

**936. What is the present status of the Welsh Calvinistic Methodist Church?**

It has developed a distinct form of Church government more nearly allied to the Presbyterian than the Wesleyan form; it has two theological colleges, a vigorous missionary society, and is making fair progress in all branches of

activity; its chapels dot the land and are found in almost every village, town, and city of Wales. Wales is its stronghold, and but few of its churches are found outside of that principality.

**937. Are any of its churches found in the United States?**

There are a few of them in the mining districts where the Welsh people have settled in sufficient numbers to support them. The body is now counted with Presbyterians.

THE METHODIST NEW CONNECTION

**938. What was the origin of this branch of Methodism?**

Wesley's Deed of Declaration, vesting the supreme government in the preachers, created dissatisfaction among some ministers and laymen. At the same time there was hesitancy about receiving the sacraments at the hands of their own preachers. Alexander Kilham, a member of the Wesleyan Conference, wrote sharply on both topics, advocating administration of the sacraments by the Methodist preachers and an equal distribution of power between the ministry and the laity. For this he was tried, and expelled by the unanimous vote of the whole body, in 1796.

**939. What was its progress and later history?**

Its doctrines and ordinances were like those of the parent body. It was characterized by the introduction of the lay element, and its Conference consisted of an equal number of ministers and laymen. They were the pioneers of lay representation. As a district organization they had a vigorous and useful career. They flourished chiefly in the midland counties.

**940. What was their end?**

In 1907 they united with other bodies to form a new Methodist denomination, and ceased to exist as a distinct organization. (See Question 948.)

## THE UNITED METHODIST FREE CHURCHES

**941. What was the origin of this branch of Methodism?**

This body was formed in 1857 of several smaller bodies of Christians: 1. The Protestant Methodists, who seceded from the parent Connection in Leeds in 1828 because of the introduction of organs in the churches. 2. The Arminian Methodists of Derby, Leicester, and Redditch. 3. The Welsh Independent Methodists. 4. The Wesleyan Methodist Association, which seceded from the Wesleyan body under Samuel Warren in 1835, on the occasion of founding theological schools, but really on account of the exclusive judicial and administrative authority given to the clergy. 5. The Wesleyan Reformers, who organized on the occasion of the expulsion of James Everett, Samuel Dunn, and William Griffith from the Wesleyan Conference in 1849.

**942. Why were Everett, Dunn, and Griffith expelled?**

Criticisms upon the administration of the Wesleyan body and charges against its leaders had been published anonymously; the Conference, failing to discover with certainty the authors of these publications, required each member to sign a declaration that he did not write them. These three would not sign; they were adjudged guilty of contumacy, and were expelled. This awakened lively sympathy and condemnation on the part of the public and caused great agitation in the body, resulting in a loss of more than 100,000 members.

**943. What were the doctrines and usages of this body?**

They were in harmony with the general system of doctrine and with the institutions and usages of the Wesleyan body.

**944. What was its later history and end?**

They flourished in the midland and eastern counties and in London. In 1907 they gave up their distinct organization and merged with others to form a new Methodist body. (See Question 948.)

BIBLE CHRISTIANS

**945. When and by whom was this body organized?**

In 1815 by William O'Bryan, a Wesleyan local preacher of Cornwall, England.

**946. What were their characteristics?**

They were a devout and earnest people, in Church government similar to the Primitive Methodists; they insisted on plainness in dress, licensed women to preach, and labored chiefly among the poor.

**947. What was their later history and end?**

They were limited in numbers and influence and did not increase as rapidly as some branches of Methodism. They worked among the smaller populations in the western counties. They made a valuable contribution to Methodist union in Canada and Australia. They united with two other bodies and are no longer known as a distinct organization. (See Question 948.)

UNITED METHODIST CHURCH

**948. What was the origin of this Church?**

The name is suggestive of its origin. The movement for the union of the several bodies of the Methodist family

was suggested by a resolution of the Ecumenical Conference of 1901, commending the subject to the "serious consideration" of the churches of the eastern section. The suggestion was acted upon by the Methodist New Connection, the United Methodist Free Churches, and the Bible Christians.

**949. When and where was the union consummated?**

In 1902 the three Conferences appointed representatives to a joint committee who prepared a favorable report, which was submitted and approved. They also prepared a constitution, which was approved by the Conferences of 1905 and by the circuit meetings. Parliament passed an enabling act in the summer of 1907. Between six and seven hundred representatives of the contracting parties met in Wesley's City Road Chapel, London, on the 17th of September, 1907. Each Church was called separately; its representatives rose ratifying the union; the newly elected president and the presidents of the three Churches signed the "Poll Deed Foundation," in which the conditions of union were defined and the "United Methodist Church" was sent upon its mission.

**950. What was the relative strength of the three bodies that united?**

This appears in the following table:

	Ministers	Lay Preachers	Members	Church Buildings
Methodist New Connection.....	204	1,123	42,317	457
Bible Christians.....	205	1,534	33,000	644
United Methodist Free Churches.	424	2,979	85,603	1,331

The United Church began its career with a traveling ministry of 833, and a membership, including lay preachers, numbering 166,556.

**951. What are the terms of membership?**

The terms of membership are officially stated to be "repentance toward God and faith in our Lord Jesus Christ, evidenced by a life in harmony therewith, and by attendance at the Lord's Supper, together with the practice of Christian fellowship, as provided for in the class meeting or such other means of grace and Christian ordinances as may be recognized from time to time in the United Methodist Church." It is provided that the doctrines and the constitution are subject to revision every tenth year, but that no alteration can then be effected unless it has been previously approved by a majority of the votes of the circuit meeting and by a three-fourths majority of two successive Conferences. The itinerancy is retained with four years as the normal limit of a ministerial term; extension beyond that is only allowed on very special conditions.

## THE PRIMITIVE METHODIST CONNECTION

**952. What was the origin of this Connection?**

It grew out of a controversy in regard to the introduction of camp meetings into England. Such meetings were held in Staffordshire in 1807. Prominent among the promoters of the movement were Hugh Bourne and William Clowes, local preachers in the Wesleyan Connection. The Wesleyan Conference in 1807 declared camp meetings to be "highly improper in England and likely to be productive of considerable mischief." Bourne and Clowes continued to organize and defend the camp meetings, and were expelled from the Wesleyan Connection.

**953. When was the Primitive Methodist Connection organized?**

In 1810 by the labors of Hugh Bourne, William Clowes, and others. Ten preachers and 136 members united in a new organization, and in 1812 it took the title of Primitive Methodists.



**954. Did it increase rapidly?**

At first slowly, more rapidly later. The Conference of 1823 reported 45 circuits, 202 preachers, and 29,472 members.

**955. What denominational enterprises have they developed?**

A system of chapel extension, connectional schools, a book room in London, and a vigorous missionary society.

**956. What are the doctrines and usages of the Primitive Methodist Connection?**

They agree substantially with those of the parent Wesleyan body.

**957. What is its polity?**

It is Presbyterian rather than Methodistic. The leaders' meeting, composed of the class leaders, society stewards, and the traveling preachers of the circuit, corresponds to the session; the quarterly meeting to the presbytery; the district meeting, composed of one delegate from each circuit, to the provincial synod; and the Conference, which meets annually, to the General Assembly.

**958. How is the Conference composed?**

Of four persons appointed by the previous Conference and twelve deed-poll members; the remainder being chosen by the district meetings, two thirds of whom are laymen and one third traveling preachers. The Conference constitutes the highest court of the Connection.

**959. What are some of its distinguishing characteristics?**

The licensing of women to preach, the superior influence of the laity in Church government, and the zealous attention given to the poor.

**960. What is its present status?**

It has manifested commendable self-sacrifice and zeal in the cause of Christ and is growing in numbers and influence.

METHODISM IN IRELAND

**961. What was the origin of Methodism in Ireland?**

The first society was formed in Dublin by Thomas Williams in 1747. Soon after this Wesley visited Ireland and was indefatigable in preaching and organizing societies.

**962. Who were his early helpers?**

Charles Wesley and Charles Perronet were first sent over and labored successfully, but against great opposition by Roman Catholics.

**963. Did the work spread rapidly?**

From 1747 to 1752 strong societies were formed in most of the principal cities, and Wesley held his first Conference, of ten preachers, in Limerick the latter year. At the time of his death, in 1791, there were 15 circuits, 67 preachers, and 14,000 members.

**964. Who had the principal oversight of Methodism in Ireland after Wesley's death?**

Thomas Coke, LL.D., watched over its interests with unflagging zeal for more than twenty years. He visited the country twenty-five times at his own expense, giving largely of his private means for the erection of chapels, and sometimes preached five times a day.

**965. How was Irish Methodism affected by the controversies that agitated the parent body?**

The controversy in reference to the administration of the sacraments by the Wesleyan preachers affected the societies seriously and caused the secession of many members, who organized in 1818 as Primitive Wesleyan Methodists.

**966. What became of that body?**

They maintained a separate existence until 1878, when they united with the parent body.

**967. What is the relation of the Irish Conference to the parent body in England?**

It is very closely affiliated, though a separate and distinct body. The chairman of the Irish Conference is a representative of the English Wesleyan Conference, and ten of the Irish ministers are members of the Legal Hundred, whose sanction is necessary to the validity of all measures.

**968. What are its doctrines, usages, and polity?**

They are identical with those of the Wesleyan Methodists of England.

**969. What is the present status of Irish Methodism?**

On account of the continuous emigration of the Irish people to many countries the increase for years has been small, but it is vigorous and aggressive.

## AFFILIATED CONFERENCES

**970. What are affiliated Conferences?**

The Methodist Conferences in foreign countries that were in close and more or less dependent association with the English Wesleyan body. There used to be many more than there are now. Most of them in the British colonial possessions have become independent. There remain now the French Wesleyan Conference and that of South Africa and the West Indies.

## METHODISM IN AUSTRALASIA

**971. When was Methodism planted in Australasia?**

Societies were first organized in 1812 and Methodism developed rapidly; it is now strong and has an independent standing.

**972. Under whose auspices was it developed?**

It was organized and fostered as a foreign mission by the Wesleyan Conference of England.

**973. What are the dates of its several steps of progress?**

It was organized as a Conference in January, 1855. In 1873 the English Conference formulated a plan for its separate and independent existence, which was hailed with great delight by the Methodist societies in all those colonies.

**974. When was the independent organization effected?**

In 1875 about forty delegates, who represented the Methodist societies in all the country, met in Melbourne, and these delegates constituted the first General Conference and organized a separate Church, adopting without alteration the doctrines, usages, and general regulations of Wesleyan Methodism.

**975. What was its general economy?**

It was found necessary to change the economy somewhat and adopt an American feature. The country was divided into Annual Conferences, of which there are six: New South Wales, Queensland, Victoria and Tasmania, South Australia, West Australia, New Zealand.

**976. What are the functions of the Annual Conferences?**

They are executive; to them are committed the examination of character, the arranging of the appointments, and the supervision of the work of the Church.

**977. How are the Conferences constituted?**

The General and Annual Conferences are composed of ministers and laymen. The laity have great influence in the legislative and executive departments. They now have the privilege of voting in the stationing committee.

**978. How often does the General Conference meet?**

Once in four years. Delegates elected by the Annual Conferences, and the general officers of the Church who are *ex officio* members, constitute the General Conference. Under certain restrictions the whole legislative power of the Church is in this Conference.

**979. What is the present status of Australasian Methodism?**

Several branches of Methodism have for many years had Annual Conferences there, and the question of union has long been agitated. In 1901 the Wesleyans, the Primitive Methodists, the Free Methodists, and the Bible Christians united in one body, forming six Annual Conferences. The official title of the body is the Methodist Church of Australasia. It includes all the Methodists in the country except a small Conference of Primitive Methodists in New Zealand. The Church is prosperous and one of the most influential religious bodies in the land. In 1908 it reported 959 ministers; 4,441 lay preachers; 144,875 members and probationers; 4,042 Sunday schools; 29,694 officers and teachers; 232,048 Sunday school scholars; 6,106 churches.

## CHAPTER XXXII

### METHODISM IN JAPAN

Methodism in Japan is now one body formed by the union of the several missions in Japan of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Church of Canada.

#### **980. What were the steps that led to this union?**

At the foundation was the earnest desire of the Methodists in Japan that this union should be effected. The result was attained by the joint commission on the union of Methodism in Japan, appointed by these Churches. The commission met in Buffalo, N. Y., July 18, 1906. They adopted Articles of Religion for the new organization, which is modeled after the polity of the three uniting Churches. These negotiations were the first steps in the formation of the new Church. A basis of union was agreed upon in regard to the general polity and property rights. Many things could not be adjusted anywhere outside the country most vitally concerned, and in connection with native converts, whose cordial assent must be obtained at the beginning or the organization could not be permanent. It was therefore decided that two should be selected from each commission to go to Japan. Bishop Cranston and Dr. A. B. Leonard went and represented the Methodist Episcopal Church. The union was completed in a general Conference held in Tokyo, Japan, June 1, 1907, the framework of the new Discipline was completed, a declaration of polity and doctrine was adopted, and the "Nippon Methodisto Kyokwai" began its existence.

**981. What was the first important act of the new Church?**

They elected Yoitsu Honda as bishop ("Kantoku"). He was born in Hirosaki, December 15, 1848; was converted in May, 1872, and was baptized and joined the Church. He united with the Methodist Episcopal Church in 1876, was ordained deacon by Bishop Wiley in 1878, the first ordained native Japanese preacher in our Church.

**982. Had Bishop Honda received any preparatory training in our institutions?**

He was in the United States when he decided to devote his life to the ministry of the gospel of Jesus Christ, and entered Drew Seminary, where he spent some time, and is regarded by those who know him as eminently qualified for the position to which he has been elected.

**983. What position did he occupy when elected bishop?**

He returned to Japan and was made president of the Anglo-Japanese College at Tokyo, a post which he held when elected the first bishop of the Nippon Methodist Kyokwai. The Conference at which this was effected was harmonious, and the new Methodist Church entered upon its career under conditions promising great success.

**984. How does this Methodist Episcopal Church in Japan stand numerically?**

Bishop M. C. Harris, D.D., bishop of the Methodist Episcopal Church for Korea, says: "The Methodist Church of Japan has in probationers and full members, 15,000; adherents, 25,000; Sunday school scholars, 20,000. It has 16 self-supporting churches and many near that point. It had 1,900 baptisms and many more conversions. The Conference year was for nine months, and was the greatest in labors, faith, prayer, and results in the history of Methodism. Bishop Honda is the Japanese Asbury."

**984a. Did this union embrace all the Methodists in Japan?**

No; the Methodist Protestants, United Brethren, Free Methodists, and Evangelical Association still remain outside; but the new Church includes five sixths of all the Methodist members in Japan, and four fifths of all the preachers. It embraces about one fifth of the Protestants of the empire.



## CHAPTER XXXIII

### ECUMENICAL METHODISM

#### ECUMENICAL METHODIST CONFERENCES

**985. What is an Ecumenical Methodist Conference?**

A delegated body of ministers and laymen representing every branch of Methodism throughout the world.

**986. Does it possess any legislative powers?**

It is advisory only. It seeks to accomplish its objects by the dissemination of information, by a comparison of views, by cultivating a fraternal spirit, and by creating enthusiasm in the general body. It is without constitutional authority or force of law.

**987. When and where was the first of such Conferences held?**

In City Road Chapel, London, England, September, 1881.

**988. What were the preliminary steps that led to such a Conference?**

A desire for such a Conference had been expressed in various periodicals in the United States, and at the General Conference held in Baltimore in 1876 resolutions on the subject were presented by Rev. A. C. George, D.D. They were referred to a committee, whose report was adopted by a vote of 127 to 74.

**989. What was the purport of the preamble and resolutions?**

They represented that the various bodies of Methodists in the United States, Canada, Great Britain, and other countries would be brought by such a Conference into a

closer alliance, a warmer fraternity, and a fuller coöperation in advancing the Redeemer's kingdom, and requested that the bishops appoint a committee of correspondence.

**990. Of whom did the committee consist?**

The bishops met in New York in November, 1876, and appointed the following persons: Bishops, Matthew Simpson, D.D., LL.D., E. R. Ames, D.D., LL.D.; other ministers, Rev. A. C. George, D.D., L. D. Barrows, D.D., P. S. Donelson, D.D., I. N. Baird, D.D.; laymen, Hon. J. W. Marshall, of Washington, D. C., Hon. James Harlan, of Mount Pleasant. Ia., and Francis H. Root, Esq., of Buffalo, N. Y.

**991. How was the proposition received by other Methodist bodies?**

It elicited a warm and favorable response.

**992. How many bodies of Methodists were represented in the Conference?**

Twenty-eight distinct organizations appointed 384 delegates to represent them. Thirty failed to attend; 354 delegates were present at the Conference.

**993. What subjects were discussed by the Conference?**

Methodism: its history and results, its perils, and its relation to reforms, education, and the press; the general work of missions, home and foreign; and Christian unity, especially among ourselves:

**994. How long did the Conference remain in session?**

It opened September 7 and closed September 20, 1881.

**995. How was the second Ecumenical Conference called?**

It was necessary to obtain the consent and coöperation of the various branches of Methodism, as in the case of

the first Ecumenical Conference. This was done, and the Conference was called to meet at the Metropolitan Methodist Episcopal Church in Washington, D. C., October 7, 1891.

**996. How many separate branches of Methodism were represented in the second Conference?**

Twenty-seven different bodies appointed 475 delegates to represent them. Sixteen failed to attend; 459 delegates were present at the Conference.

**997. How long did the Conference continue in session, and what were the chief subjects discussed?**

It opened October 7 and closed October 20, 1891. It discussed Ecumenical Methodism, the Christian Church, the Church and scientific thought, the Church and her agencies, education, Romanism, temperance, social problems, missions, war and peace, the Church and public morality, and the outlook.

**998. Were any steps then taken toward calling a third Conference?**

An executive commission was appointed to make the necessary arrangements for a third Ecumenical Methodist Conference, and it was recommended that it be held in 1901.

**998a. When and where was the third Ecumenical Conference held?**

In City Road Chapel, London, England, September 4-17, 1901. The several branches of Methodism were represented by nearly 500 delegates. The topics discussed were: Ecumenical Methodism, the influence of Methodism in the promotion of international peace, Methodism and Christian unity, modern Biblical criticism, Protestantism versus modern sacerdotalism, Methodism and education, Chris-

tianity and modern unbelief, indifferentism and apathy, Methodist literature, Methodist young people's societies, addresses from the free Churches, the spiritual vitality of Methodism, family religion and worship, temperance, gambling, the perils of wealth, pulpit effectiveness, the mobilization of the Church, and foreign missions. A commission was appointed to prepare for a Conference in 1911, and the Conference adopted an ecumenical address to the Methodists throughout the world.

**999. What is the relative numerical standing of the various Methodist bodies throughout the world?**

Taking the number of ministers and communicant members as the basis, they rank as follows:

	Ministers	Members
1. Methodist Episcopal.....	19,421	3,376,888
2. Methodist Episcopal, South.....	7,197	1,749,899
3. African Methodist Episcopal.....	6,170	858,323
4. Wesleyan (British).....	3,584	808,539
5. African Methodist Episcopal Zion.....	3,986	583,106
6. Methodist Church of Canada.....	2,382	329,904
7. United Brethren (two bodies).....	2,228	300,269
8. Colored Methodist Episcopal.....	2,727	224,700
9. Primitive Methodist, England.....	1,156	212,204
10. Methodist Protestant.....	1,852	190,703
11. United Methodist Church, England.....	880	188,854
12. Evangelical Association (two bodies).....	1,496	177,416
13. Australasian Methodism.....	959	144,875
14. Free Methodist.....	1,164	31,670
15. Congregational Methodist.....	415	24,000
16. Wesleyan Methodist.....	553	19,180
17. Union American Methodist Episcopal....	138	18,500
18. Methodist Church of Japan.....	80	15,000
19. Independent Methodist, English.....	399	9,614
20. Primitive Methodist.....	72	7,013
21. Evangelist Missionary.....	92	5,014
22. New Congregational Methodist.....	238	4,022
23. African Methodist Protestant.....	200	4,000
24. Independent Methodist.....	8	2,569
25. Zion Union Apostolic.....	30	2,346
26. Congregational Methodist, North.....	13	800
27. Congregational Methodist, Colored.....	5	319
	57,445	9,289,732

**1000. What is the total number of Methodist communicants and adherents in the United States and in the world?**

According to the best authorities, there were in 1908 in the United States 7,363,154 communicant members.<sup>1</sup> If we add three adherents for one communicant we have in the United States a Methodist population of 29,452,616. In the world we have 9,347,177 communicants; adding three adherents for one communicant gives 37,388,708.

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<sup>1</sup>In Methodist statistics ministers and members are given separately; we add the number of ministers to the number of members to get the number of communicants. To the number classified by Dr. Carroll as Methodists we have added the United Brethren (two bodies), the Evangelical Association ("Albright Methodists"), and the United Evangelical Church, and have included their statistics. (See Questions 883-895.)

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